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ABSTRACT

In June 1993, the Family and Youth Services Bureau brought together a working group to help local programs for runaway and homeless youth better meet the needs of an increasingly diverse population of young people. Strategies developed by this working group are shared in this guide. The introductory chapter provides a framework within which local programs can begin identifying issues and developing strategies. Chapter 2 addresses issues related to creating change within a program or organization to move toward cultural competence. Some simple strategies are presented to begin the exploration of cultural diversity. Chapter 3 provides an overview of how to begin to assess the cultural appropriateness of program management and services. Taking action is the subject of Chapter 4, which suggests methods for examining the organizational structure in which change must occur and the changes necessary to move staff and board members toward cultural competence. Appendix A provides several assessment tools that organizational leaders can adapt for local use. Appendix B lists 103 resource materials, and Appendix C lists 117 resource organizations. Six additional appendixes present matrices of diversity and an evaluation form. (SLD)

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A Guide to Enhancing the Cultural Competence of Runaway and Homeless Youth Programs

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U.S. DEPARTMENT OF HEALTH AND HUMAN SERVICES
Administration for Children and Families
Administration on Children, Youth and Families
Family and Youth Services Bureau

A Guide to Enhancing the Cultural Competence of Runaway and Homeless Youth Programs

January 1994

U.S. DEPARTMENT OF HEALTH AND HUMAN SERVICES
Administration for Children and Families
Administration on Children, Youth and Families
Family and Youth Services Bureau

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About the Family and Youth Services Bureau

The mission of the Family and Youth Services Bureau (FYSB) is to provide national leadership on youth issues and to assist individuals and organizations in providing effective, comprehensive services for youth in at-risk situations and their families. A primary goal of FYSB programs is to provide positive alternatives for youth, ensure their safety, and maximize their potential to take advantage of available opportunities.

FYSB, an agency within the Administration on Children, Youth and Families; Administration for Children and Families; U.S. Department of Health and Human Services; administers four major grant programs that support locally based youth services:

- Basic Centers: Youth shelters that provide outreach services, crisis intervention, emergency shelter, food, and clothing for runaway and homeless youth. The Centers also offer services to help reunite youth with their families, whenever possible.

- Transitional Living Program for Homeless Youth (TLP): Developed in response to the longer term needs of homeless youth, the goals of the TLP are to assist youth in developing skills and resources to promote independence and prevent future dependency on social services. Shelter, services, and counseling are provided for up to 18 months for youth ages 16-21 who are unable to return to their homes.

- Drug Abuse Prevention Program for Runaway and Homeless Youth (DAPP): Provides additional resources to organizations serving runaway and homeless youth for services aimed at reducing or preventing illicit drug use, such as outreach, counseling, referral to treatment, and aftercare.

- Youth Gang Drug Prevention Program: Funds demonstration projects to assist State and local efforts in preventing at-risk youth from involvement with gangs and drugs.

FYSB also funds research and demonstration projects to advance our knowledge of runaway and homeless youth issues; supports the National Runaway Switchboard, a confidential, 24-hour, toll-free, hotline for runaway youth; and funds training and technical assistance through a regional system of providers.

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Our freedoms depend on mutual respect and tolerance. Yet too often those freedoms are imperiled by people filled with fear and disdain. So today we must work harder to understand our differences and celebrate our diversity. We must remember that our own freedom depends on the respect of others.

— President William Jefferson Clinton and
First Lady Hillary Rodham Clinton

December 19, 1993

Foreword

For nearly twenty years the Family and Youth Services Bureau (FYSB) has worked in tandem with the runaway and homeless youth field to develop strategies for assisting young people growing up in at-risk environments. Today, we face the challenge of providing services to youth from an expanding range of cultural groups who are growing up in increasingly diverse communities.

As we approach the 20th anniversary of the Runaway and Homeless Youth Act, FYSB and the runaway and homeless youth field are tackling those challenges through the expansion and adaptation of programs and services to meet the needs of all young people. Together, we are exploring methods for increasing the cultural competence of local program management and the provision of services.

The foundation for those efforts is the legislation itself, which embodies the best aspects of cultural competence: individualized services and support for young people through a less formal structure that can accommodate diverse needs and perspectives.

Over the years, the community-based programs funded through the Runaway and Homeless Youth Act have empowered thousands of young people to set a more positive course of action for their future. A critical element of that empowerment process has been helping young people take pride in their cultural heritage and overcome socially imposed barriers that might limit their potential.

In June 1993, FYSB brought together a working group to discuss strategies that local runaway and homeless youth programs could use to enhance the cultural competence of their governing boards, program managers and staff, and services. We are pleased to share those strategies with you in this *Guide*.

The *Guide* is simply the first step in FYSB's plan to help local runaway and homeless youth programs better meet the needs of an increasingly diverse population of young people. Through our National Clearinghouse on Runaway and Homeless Youth and our regional Training and Technical Assistance Providers, we will continue to develop and share strategies for enhancing the cultural competence of runaway and homeless youth programs.

Olivia A. Golden
Commissioner
Administration on Children, Youth and Families

What do we live for, if it is not to make life less difficult for each other?

—George Eliot

Introduction

For decades we have referred to America as a melting pot, a place where people of varying backgrounds came together to build new lives. We viewed this "melting pot" metaphor positively, believing that harmony stems from a desire to merge our differences into a more homogeneous society.

But in the blurring of our differences there is a cost, to individuals and to the community. In our efforts to standardize traditions and create a "comfortable" community, we risk diminishing the value of diversity. The cost is not just to those whose culture, be it that of age, race, gender, or sexual orientation, gets lost in the mix, but to all of us who miss the rich texture of a life steeped in learning about, and sharing in, diverse experiences.

Our world began to open in the '60s with the civil rights movement helping people understand the inherent wrong in oppressing people of color. The women's movement, which drew considerable attention in the '70s with its efforts to pass the Equal Rights Amendment, touched the lives of thousands of women who until then had felt alone and frustrated in their anger at a nation that did not value or respect them simply because of their gender. Lesbians and gays, who for decades had been active in social movements, began to demand that activism on human rights include social justice for homosexuals. The Grey Panthers raised the flag for older people who had no place in a culture focused on staying young. Legislative advocacy by the differently-abled resulted in regulations to ensure improved access and opportunity for those challenged by their physical capacity.

Today, with our television screens full of pictures of the impoverished and disenfranchised, both here and abroad, we can no longer ignore the fact that racism, sexism, ageism, homophobia, and all the fears that keep us from each other endanger our ability to develop into a healthy nation and a peaceful world.

Most Americans share a strong desire to heal the wounds generated by fear, hatred, or isolation from others who lead different lives. The challenge lies in how to make the fundamental changes necessary to create a world where we can enjoy both our common hope and purpose and celebrate our differences.

Why Focus on Diversity?

- Organizations with culturally competent staff and board members provide more effective services.
- Diversity widens our horizons and opens new worlds to each of us that we never knew existed.
- Our life experience is broader as a result of having come in contact with, known, and loved people from many different backgrounds.
- A desire to create access to services for all young people, no matter what their backgrounds, capacity, or interests.
- Young people from all diversity groups have a right to be treated with respect.

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A Move Toward Celebrating Diversity

The 90's have brought a new wave of social consciousness, some of it a reverberation of the individualism and neglect of the last decade. Unlike its predecessor 60's "social work era," the 90's are not about helping or saving the less fortunate. Those in the social work arena have come to know that we are in this together, that we are all less fortunate when our struggles are about power, ownership, and success at all costs. The buzzwords now are partnership, cooperation, and empowerment.

Baseline Assumptions About Cultural Competence

- Most runaway and homeless youth service providers can better meet the needs of their target population by enhancing their cultural competence.
- Cultural competence is a dynamic, on-going process—not a goal or outcome.
- There is no single activity or event that will enhance the cultural competence of program board or staff members. In fact, the use of a single activity reinforces a false sense that the "problem is solved."
- Cultural diversity training is widely viewed as important, but is not effective in isolation. Programs should avoid the "quick fix" theory of providing training without follow-up or more concrete management and programmatic changes.
- Hiring staff from the same cultural background as the target population does not necessarily ensure the provision of culturally appropriate services, especially if those staff are not in decision-making positions, *or* are not themselves appreciative of, or respectful to, other cultural differences.
- Establishing a process for enhancing a program's cultural competence is an opportunity for positive organizational and individual growth.

Social programs also are moving from the individually-focused "medical model" to a clearer understanding of the many external causes of our social problems. Youth service professionals understand why young people growing up in intergenerational poverty amidst decaying buildings and failing inner-city infrastructures are likely to respond in rage or despair. It is no longer surprising that lesbian or gay youth growing up in communities that do not acknowledge their existence might surrender to suicide in greater numbers than their peers. We are beginning to accept that social problems are indeed more often the problems of society than of the individual.

These changes, however, have not occurred without some resistance and backlash, nor are they universal. Racism, bigotry, sexism, religious discrimination, homophobia, and lack of sensitivity to the needs of special populations continue to affect the lives of each new generation. Powerful leaders and organizations throughout the county continue to promote the exclusion of people who are "different," resulting in the disabling by-products of hatred, fear, and unrealized potential.

Moreover, these new understandings are, as always, tempered by the traditions of our past, our learned response. Efforts to help inner-city youth will continue to fail unless we also focus on improving the conditions of their communities. Lesbian and gay youth will continue to be victims of discrimination until heterosexuals begin to ask what being homosexual is like in a predominantly "straight" world. Empowerment will become simply another short-lived community rescue mission if we fail to recognize that sharing power empowers us all. We will not move toward diversity until we promote inclusion.

Today, there are numerous reasons for youth service programs to champion inclusion and diversity. Youth receive better services from programs that are "of the community." Funders expect it. World demographics are changing; the minority will likely become the majority. And, it is simply the right thing to do.

More importantly, the basic premise of most social service programs is to help people develop self-respect, a sense of self-esteem, and a sense of stability. Programs will not accomplish any of those central missions unless they are willing to meet people with knowledge, sensitivity, and a willingness to learn.

Ideas move fast when their time comes.

— Carolyn Heilbrun

Chapter I—FYSB Focuses on Cultural Competence

For almost 20 years, the Family and Youth Services Bureau (FYSB) has funded local communities to provide services to runaway and homeless youth. Today, FYSB-funded runaway and homeless youth program staff are serving increasingly diverse communities.

Some jurisdictions, for example, are experiencing increases in new immigrant populations, many of whom are coping with the expected adjustments to new languages, customs, and social practices. Staff of the local runaway and homeless youth programs in those communities looked at why those young people were not accessing services, solicited the input of the community about how they could make their programs more accessible, and shifted their services and approaches accordingly.

In other areas, drugs, intergenerational poverty, and discrimination have taken a toll on minority communities and have diminished the capacity of the extended family to provide support to young people. Many runaway and homeless youth programs have focused on improving outreach to these minority youth. In fact, FYSB funded several research and demonstration projects to develop successful strategies for reaching out to previously underserved youth.

Moreover, runaway and homeless youth service providers recognize the need to tailor services to meet the very different needs of young people of different religious persuasions, sexual orientation, socioeconomic status, or gender. FYSB has worked closely with these local programs as they struggled with the challenges of meeting the diverse needs of young people. FYSB also has explored strategies for focusing national attention on this issue leading to renewed Agency efforts to assist local grantee programs as they attempt to enhance the cultural competence of their staff and therefore their services.

A Forum on Cultural Competence

FYSB launched its cultural competence initiative at a June 1993 Forum on Enhancing the Cultural Competence of Runaway and Homeless Youth Programs. The Forum brought together a working group to begin developing a framework that runaway and homeless youth programs could use to strengthen their capacity to serve all young people. Through its National Clearinghouse on Runaway and Homeless Youth, FYSB conducted preparatory research, including reviewing the literature and interviewing representatives of national organizations and local programs about their efforts to promote cultural competence in the social services arena.

FYSB found that much of the work done to date on cultural competence had focused specifically on race and ethnicity. While minority populations certainly deserve special attention given the decades of discrimination they have endured, FYSB concluded that other "cultural differences" also warrant attention.

The Bureau, therefore, expanded the definition of cultural diversity to encompass this nation's range of differences, including the following:

- **Ethnic/Racial Background:** Of a nation; any of the different varieties or populations of human beings distinguished by physical traits, blood types, genetic code patterns, or inherited characteristics that are unique to an isolated breeding population.

  People from different racial backgrounds have diverse perspectives, customs, and social upbringing. Because of the historically dominant nature of the majority culture, most people have little exposure to racial cultures different from their own.

Cultural Competence Issues to Consider

- The standardization of customs, traditions, norms, by the dominant culture.
- Socio-cultural Discontinuity Hypothesis, which asserts that ethnic or cultural groups do better or worse in dealing with social institutions depending on the congruence between their indigenous culture and the institution. This hypothesis raises the issue of separate but equal services versus the need to provide services that are accessible to, and comfortable for, all youth.
- Balancing the need for staff diversity with the need for specialized staff skills.
- Balancing the need for board member diversity with the need for specialized board member skills and networking opportunities.
- Racism, sexism, homophobia, ageism, and other biases that exist in the current, predominantly white, heterosexual, physically-abled, middle-class culture.
- Attitudinal versus behavioral change.
- The predominantly white staffing pattern among runaway and homeless youth service providers.
- "Prohibitive costs" as an excuse for not serving differently-abled youth.
- The fear of loss of power or control when expanding the diversity of staff and board members.
- Difficulties in serving undocumented youth and their families.
- Lack of community support for dealing with sexism and/or resistance to acknowledging that girls receive differential treatment than boys from most social institutions.
- Lack of community support for gay and lesbian youth who are dealing with their sexual orientation, and/or lack of understanding of the resulting social isolation that may contribute to their runaway behavior.
- Community fear of gay and lesbian staff working with young people.
- The special needs of youth who face multiple "isms," e.g., an African American lesbian youth who must cope with sexism, racism, and homophobia.
- Dealing with staff who experience difficulty with a changing workplace.

- **Gender Culturalization:** The societal influences, messages, or "training" to behave in a certain fashion based on one's gender.

  The majority culture in most parts of the world is the patriarchy, where male "qualities" are more valued and men are provided access to greater opportunity. As a result, in very insidious ways, young girls and boys are acculturated differently, which affects their sense of self-worth and foster or inhibit their ability to fulfill their potential.

- **Socioeconomic/Educational Status:** Involving both social and economic factors and/or access to educational opportunities.

  A person's socioeconomic status can be a major factor in their development as it relates to access to opportunity, social status, the ability to meet primary survival needs (food, clothing, shelter), and the messages they receive about what they can hope to attain. Closely related to socioeconomic status is access to educational opportunities that result in exposure to new ideas, the ability to think critically, and a willingness to consider different points of view.

- **Sexual Orientation:** A person's interest in, or innate desire to, develop emotional and physical relationships that are heterosexual, homosexual, or bisexual.

  The majority culture sanctions heterosexual behavior as the norm. Homosexuals and bisexuals, therefore, have been forced to keep their sexual orientation private, often out of fear, and those struggling with gender identity issues face similar isolation. Homophobia remains a publicly acceptable form of discrimination in the 1990s.

- **Physical Capacity:** The ability to function or perform tasks based on one's physical capabilities or limitations.

  The majority culture has until recently created systems and structures primarily suited for those with full physical capacity, and has devalued people without such capacity. Passage of the Americans with Disabilities Act now requires local organizations to modify systems and structures to provide broader access to persons with disabilities.

- **Age/Generational:** The distinct phases of the human development process, both innate and socialized; the beliefs/attitudes/values of persons born during the same period of time.

Each generation has its own distinct culture, and values, based on the time they were born, lived as children, and transitioned to adulthood. Further, the division between youth, adults, and the elderly has become more pronounced due to family relocations and breakdowns in intergenerational activities.

- **Personality Type:** The patterns and qualities of personal behavior as expressed by physical, emotional, or intellectual activities or responses to situations and people.

  People have innate personality types that affect their interaction with others. Extroverts, for example, may be more comfortable in large group settings, while introverts, who can adapt to such settings, may draw strength from their private time. While personality type is affected by age, experience, and circumstance, key personality-related preferences and styles remain with most people throughout their lifetime.

- **Spirituality/Religious Beliefs:** Of the spirit or soul as distinguished from material matters; characterized by the adherence to a religion and its tenets or doctrines.

  There are numerous religions, both formal and informal, that guide people's lives. Each has its own distinct traditions and belief systems. Further, while some people do not belong to an organized religion, they believe in spiritual feelings and the connectedness between people with certain values.

- **Regional Perspectives:** The words, customs, etc., particular to a specific region of a country or the world.

  Each corner of the world, and even the regions within a country, has traditions, rites of passage, learning experiences, and customs that are unique. Working with people requires an understanding of the special perspectives/life experiences they acquired growing up in different parts of the world.

- **New Immigrant Socialization:** The adaptation process of those recently relocated to a new environment.

  Relocating to a new country or region of the world requires adapting to new sights, sounds, and customs. This process is typically different for each generation of a family, with young people often adapting more quickly to the new culture. These differential adaptation patterns can affect the family unit as much as the change in culture itself.

Many people experience the biases and prejudices associated with more than one of the above-mentioned "cultural differences." An African American lesbian, for example, is tied to, and sometimes torn between, communities of color, gender, and sexual orientation, and may have experienced different forms of racist, sexist, and homophobic attitudes in each. Each of the differences listed above therefore, must be considered in the context of each young person's individual experience.

An Ongoing Learning Process

FYSB also chose not to focus on the cultural continuum described by other social welfare groups. Those continuums generally include two extremes, cultural destructiveness and cultural proficiency. The term cultural destructiveness carries with it potentially negative judgments about an individual's or organization's intent. Conversely, cultural proficiency implies that a person or organization has reached the zenith of cultural competence, a status some might construe as requiring no further growth or learning. Both points on the continuum reflect our desire to prescribe and reward "correctness" rather than value an on-going learning process.

Instead, FYSB has defined the following key terms, which set the stage for moving from a recognition that each culture carries its own distinct symbols, traditions, and even behaviors, to an ability and desire to create communities that build on the strengths of cultural diversity:

- **Cultural Diversity**: Differences in race, ethnicity, nationality, religion, gender, sexual identity, socioeconomic status, physical ability, language, beliefs, values, behavior patterns or customs among various groups within a community, organization, or nation.

- **Cultural Awareness**: Recognition of the nuances of one's own and other cultures.

- **Culturally Appropriate**: Exhibiting sensitivity to cultural differences and similarities, and demonstrating effectiveness in translating that sensitivity to action through organizational mission statements, communication strategies, and services to diverse cultures.

- **Cultural Competence**: The ability of individuals to use academic, experiential, and interpersonal skills to increase their understanding and appreciation of cultural differences and similarities within, among, and between groups. Encompasses individuals' desire, willingness, and ability to improve systems by drawing on diverse values, traditions, and customs and working closely with knowledgeable persons from the community to develop interventions and services that affirm and reflect the value of different cultures.

A Framework for Action

FYSB prepared this *Guide* to help local runaway and homeless youth agencies begin the process of enhancing the cultural competence of their staff and board members. The goal of this *Guide* is not to be prescriptive, but rather to provide a menu of ideas, some of which may apply to an organization and some of which may not.

Just like the definitions outlined above, the narrative of this *Guide* simply provides a framework within which local programs can begin identifying issues, developing strategies, and working with their communities to strengthen services to all young people. For each local organization, the path to cultural competence will, and should, be different. The process itself, one of learning and redefinition, is as important as the outcomes.

Chapter II of the *Guide* addresses issues related to creating change within a program or organization, a critical element of moving towards cultural competence. It provides some simple strategies for beginning the process of exploring cultural diversity.

Chapter III provides an overview of how to begin assessing the cultural appropriateness of program management and services. Appendix A provides several assessment tools that organizational leaders can adapt for use locally.[1]

Chapter IV focuses on taking action and suggests methods for examining the organizational structure in which change must occur, and exploring the changes necessary to move staff and board members toward cultural competence.

In each Chapter, the *Guide* raises issues, shares strategies for dealing with cultural competence, and provides resources to help get you started. The answers for local organizations lie not within these pages, however, but in the hearts and minds of the people who serve as board and staff members of local runaway and homeless youth programs, and, most importantly, who make up the community that those programs serve.

[1]The assessment questionnaires provided in this *Guide* have not been field tested but are intended to provide communities with a tool that can be adapted for use locally. Many national research and social service organizations have produced and tested culturally focused assessment instruments. Appendices B and C provide a listing of resource materials and organizations as well as contact and availability information. Appendix I provides feedback forms that organizational leaders can use to document their experience in using the questionnaires.

Complacency is a far more dangerous attitude than outrage.

—Naomi Littlebear

Chapter II—Getting Started Creating a Process for Change

The American culture has been characterized as slow to change. This cautiousness is reflected in leadership, political arenas, and in the democratic process itself, and efforts to create radical social change are viewed with suspicion. As a result, change usually occurs through minor shifts that are unlikely to offend those of differing doctrines or to generate ripples that cannot be easily absorbed by society and its social institutions.

It is not surprising, therefore, that many Americans perceive change as somewhat threatening. The status quo can be comforting and change presents all kinds of possibilities, not all of them safe or even desirable. Our basic fear of change is compounded by the rapid technological advances taking place during this era that, to a certain extent, force change upon us.

When people experience difficulty handling changing circumstances, they sometimes cope through resistance, refusing to incorporate that change into their own lives. Through this process they build up protective walls against further change.

Social institutions, in particular, resist fundamental change. While some institutions easily follow the ever changing political currents of program philosophies and treatment modalities, they often ignore the increasingly evident need to create basic structural changes.

Change for change sake certainly is not the antidote for this country's pressing social problems, but acceptance of the need for social change is key to the work of anyone interested in helping people. Progress in the social arena requires an understanding of the role that social change must play in social services and an eagerness to embrace new ideas and continually reevaluate the old.

Creating Change

Moving towards cultural competence most likely will require organizational leaders to reexamine their vision for youth services, expand their linkages with the community, and implement organizational change. Think of the systems that many youth service agencies have relied on in the past, such as Eurocentric thinking, obsolete forms of

6 Steps for Beginning the Change Process

1. Examine your assumptions. We generally operate on assumptions, most of them unwritten, and creating change requires a willingness to look at the basic assumptions that we each carry with us.

2. Explore your own willingness to accept the comments of others, both positive and negative, and to implement change as a result of those comments.

3. Plan the change process. Change that occurs randomly is even more frightening to staff and youth participants than routine or on-going change. By setting an agenda for change you can help staff anticipate and prepare for possible outcomes.

4. Begin to redefine change as positive within the organization. Encourage staff and board members to question the status quo, offer input, and raise issues.

5. Look at the pace you set for change. Establish realistic timeframes for accomplishing critical change within the organization.

6. Understand that change can be difficult for some board members, staff, and participants and find ways to keep the process light. Help them have fun while they are learning, and build in time for people to replenish themselves.

I sit on a committee that reviews local applications for Community Development Block Grant funding. At a recent mini-hearing of applicants, the director of an organization representing the rights of the deaf addressed the Committee through a sign language interpreter. At one point, she had to ask the Committee Chair to please look at and speak to her rather than her interpreter. One Committee member consistently interrupted her while she was signing. All of the Committee members are basically respectful people volunteering their time to the County to ensure that services for people with special needs are adequately funded. Their behavior during that meeting, however, would indicate how little interaction they have had working with people who are deaf.

❖

One year everyone in my organization was gearing up for the office Christmas party and we were all asked to contribute money, some of which would go towards purchasing a Christmas tree and decorations. A Jewish co-worker approached to ask if the focus on Christmas made me as uncomfortable as it did her. I raised this issue with my supervisors, explaining that it would be a nice gesture to call the upcoming event a "holiday" party because the Jewish staff members did not celebrate Christmas. Instead of the reaction I expected, support from what I thought were my liberal superiors, I was told to get into the "Christmas spirit" and stop being a "scrooge." I also was informed that Christmas was an American holiday and asked why I just couldn't join in the celebration. The next week a memorandum about the "holiday party" was issued, but I still questioned myself about raising the issue. While the end result was positive, I still felt bad about being called a scrooge and somehow un-American.

professional training, evaluation systems that do not promote learning or organizational change, authoritarian white male language, and hierarchical, top-down leadership styles. Most do not promote inclusion, diversity, or change.

Organizational change is most possible when the leadership has flattened out the hierarchy to involve staff in defining the organizational vision and other decisionmaking, and empowered program personnel to direct the resources needed to implement that vision. The change process also requires long-term strategic planning under leadership that is willing to examine outcomes in relation to the desired change and make adjustments accordingly.

The process of enhancing the cultural competence of youth programs requires similar planning strategies. First, organizational leaders and program staff must examine their vision for young people, asking themselves the following questions:

- What do young people, families, and communities want?
- What do we want for young people, families, and communities?
- What are youth service organizations trying to accomplish?
- What is the relationship of youth service organizations to the larger community?
- What is the role of youth service organizations in creating a vision for building communities that are truly harmonious through respect for diversity?

To answer those questions, programs must strive to be "of the community." In other words, the organizational leadership and staff must build relationships with the community, including youth and families, that help guide the design and delivery of programs and services. When the mission of an organization is based on the needs and desires of the community, it promotes cultural competence and understanding. Culture often holds the dream, wish, and vision of the community.

Moreover, moving towards cultural competence most likely will involve encouraging change within the organization. Organizational leaders can begin

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the process of achieving cultural competence by acknowledging that such change will involve, at a minimum, the following:

- Accepting that cultural competence is a dynamic process that requires hard work and commitment.
- Creating an organizational environment (both management style and facility appearance) that is conducive to providing culturally appropriate programs and services.
- Valuing cultural differences and acknowledging that programs managed and staffed by culturally competent individuals provide more effective services.
- Committing resources, both human and fiscal, toward implementing a process for enhancing the cultural competence of staff and board members.
- Ensuring that the board of directors configuration reflects the cultural composition of the community being served by the program.
- Hiring staff that reflect the cultural composition of the community being served by the program.
- Providing cultural diversity training to current staff and board members.
- Incorporating the value of differences and commonalties into decisionmaking and service implementation.
- Developing the ability to manage opportunities for growth that cultural differences engender in the work place.
- Accepting that staff may be uncomfortable with both the organizational change and personal introspection necessary to enhance the cultural competence of programs and services.
- Collaborating with other youth-serving agencies and the larger community.

Last week in the senior staff meeting of my organization we were discussing the delicate negotiations of a new contract in Hawaii. One of the male members of the team suggested it might help if we sent a picture of me in a hula skirt. Everyone, including the other women, laughed. While I am usually pretty vocal about sexist remarks, I found myself silenced by the laughter. I am tired of being accused of not having a sense of humor.

❖

In a small honors seminar, we were discussing Toni Morrison's Beloved, a novel about slavery which earned Morrison the Pulitzer Prize. The professor turned to the one African American woman in the course and asked her to give the "Black" perspective on the novel. I was surprised by the request and felt uncomfortable for the woman who was now being asked to speak for her entire race.

❖

My boss called me into his office one day to discuss my performance, which he said was exemplary. He had just one problem. He wanted me to stop speaking on the telephone in Spanish, my native language. He said my doing so made the other staff uncomfortable.

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During a routine exit interview from my last job I informed the personnel director about my concerns that the company had inequitable compensation for men and women in the same position. He didn't deny my allegation. In fact, he stated that men were automatically hired for the same position as women at $3,000-5,000 higher annual salary. 'Men,' he said, 'were perceived as more capable,' and even though he did not condone the practice of paying for that perceived difference in capability, he acknowledged that things are just done that way in workplaces across the country.

❖

I had just finished a ten-day Buddhist meditation course, throughout which we heard beautiful discourse on compassion and love. On the last morning, I had breakfast with a fellow student and he asked me where I lived. Turns out we had lived in the same town for several years but when I mentioned my community by name he crinkled up his nose and asked how I could stand living where all those gays hang out. I simply said that since I was one of them, I felt pretty comfortable there. The guy suddenly remembered that he hadn't finished packing and rushed off.

Creating a Process for Enhancing the Cultural Competence of Your Program

Culture is defined in the locale; it is contextual and relational. Each local program, therefore, must not only define cultural competence as it relates to the community in which it is located, but also must create a process for enhancing its cultural competence that will work best within its local setting.

The organizational leadership should be clear, up front, about the implications of implementing a process for enhancing cultural competence, including sharing expectations, the supports (and sanctions, if any) staff can expect to receive, and the potential risks to the organization, staff, and board. They also should acknowledge the long-term nature of the process.

Local organizations can use the following steps to begin creating a process for enhancing the cultural competence of programs and services:

- Consider the community context in which your program operates. Think about the community makeup, the political realities, and the key players.
- Think about the diverse populations that your program serves and assess how you might tailor services for them.
- Research the special needs of different populations, especially those with which you are least familiar. (Appendices B and C provide a list of resource materials and organizations.)
- Develop a strategy for raising the issue of cultural competence within the organization, both to staff and board members.
- Establish a committee to explore organizational options for enhancing the cultural competence of staff and board members.
- Ask people to assess the organization's cultural competence, including staff and board members, volunteers, consumers, consultants, subcontractors, funders, potential funders, policymakers, and staff family members.

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- Conduct an assessment of how other local youth service organizations perceive your program's capacity to serve a diverse youth population. (See Chapter III for assessment guidelines.)

- Ask each member of your staff and board what they are willing to sacrifice in order for the organization to provide the best possible services to youth and the community.

One of the first steps in beginning the process of organizational change and movement towards cultural competence is to assess existing conditions. As organizational leaders begin the assessment process, it is important to remember that cultural sensitivity and culturally appropriate behavior often are easier in theory than practice. People say and do hurtful or inappropriate things, often without thinking or meaning any harm. Until the world is perfect, every organization will experience situations such as those that appear on the margins of this Chapter. Those very situations can tear at the organizational fabric or be used to help staff and board members think about their own cultural competence, as well as that of the organization. When someone approaches you with a problem they have experienced within the organization that is related to their affinity group:

- Listen patiently and resist the urge to respond immediately, to deny their perception of the situation, or to defend the organization.

- Ask them how the situation made them feel, and let them know that you feel badly that they were made uncomfortable.

- Ask them to carefully explain exactly what happened and who was involved, in a non-blaming manner.

- Ask them why they thought the situation occurred and whether the organization had policies, procedures, or the lack thereof, that contributed to the situation occurring.

- Ask them what they think the organization could do to prevent such situations from occurring again.

- Ask them if they would like you to intervene in this particular situation or to use it as an example of the need for everyone involved with the organization to explore their feelings about, or behavior toward, those who might be different.

- Ask what you can do for them immediately to help them feel comfortable again.

- Follow-up as soon as possible by taking their suggestions to other staff and board members for further discussion about what should be done. Do not use the incident or mention the person without obtaining their permission first.

Chapter III provides some guidance for local runaway and homeless youth programs that are ready to assess their organization's cultural competence.

If you do not tell the truth about yourself you cannot tell it about other people.

—Virginia Woolf

Chapter III—Assessing Current Organizational Competence

Organizational leaders who seek to initiate a process for enhancing the cultural competence of their agencies and services must begin by assessing individual and organizational understanding of, and appreciation for, culture and cultural interaction. They also must possess or be able to inspire within the organization the ability to translate their knowledge of current competence levels into a meaningful plan of action for the future.

Benefits of Organizational Self-Assessment

Organizational self-assessment is an important first step in the process of enhancing cultural competence that can provide an agency with a number of benefits:

- Education of board, staff, and volunteers regarding the subtlety of cultural influence, and the importance of enhancing their own personal cultural competence
- Identification of the agency's current strengths in providing culturally appropriate services
- Understanding of community perceptions of the agency's cultural competence
- Illustration of the harmful effects of the lack of culturally competent services on vulnerable youth
- Justification to funders and governing bodies of the need to initiate and commit to the process of enhancing the cultural competence of services
- Identification of specific actions needed to begin enhancing the cultural competence of the organization and the services it provides

While a thorough understanding of the existing cultural competence of an agency is essential to future planning, the very collection of this information may begin to raise the kind of issues and potential barriers presented in Chapter IV. Initiators of this process, therefore, will want to invite and encourage staff input and ownership, reinforce the focus on positive organizational and personal growth, and create an atmosphere of safety in which to discuss these challenging issues.

Conducting the Organizational Self-Assessment

The first task of organizational leaders as they come to consensus on the need to enhance the cultural competence of staff and board members will be to define the parameters of the initial assessment process. The assessment process will provide the foundation of organizational self-knowledge from which staff and board members can begin developing the larger process of enhancing the cultural competence of programs and services. In many cases, the assessment stage will be the vehicle through which organizational leaders introduce the concept of cultural competence to other individuals in the agency.

Each agency will approach the initial assessment from a different perspective, and therefore will proceed on its own unique path through the process. To be effective however, cultural competence assessments should:

- Be undertaken only as a first step in a broader, deliberate plan to enhance the agency's cultural competence.
- Involve board members, staff, volunteers, and the youth and families served by the agency as early in the process as possible.

- Be initiated in an atmosphere of support.
- Be conducted over a limited period of time, under the direction of a specific individual or committee.
- Include a formal review process, the results of which should be shared with the individuals who contributed to the completion of the assessment.
- Culminate with the development of specific action steps for enhancing the cultural competence of the organization.

With these fundamental points in mind, organizational leaders might choose to structure the assessment process around the four questionnaires included in this *Guide*, administering them as appropriate among staff and board, individuals and organizations in the community, and the youth and families previously served by the agency. Appendix A provides the following four questionnaires[2,3] designed to help runaway and homeless youth professionals begin to assess the existing cultural competence of the services they provide:

- **Organizational Leaders: Taking A First Look**, the most comprehensive of the four questionnaires, is designed to help identify strengths and areas for improvement related to cultural competence in the organizational environment, program management and operations, community involvement and outreach, and service delivery. The questionnaire should be used by organizational leaders or committee members initiating the cultural competence enhancement process.
- **Staff Survey on Cultural Competence** collects information on internal perceptions of, and experience with, the cultural competence of the organization and the services it provides. The questionnaire should be administered by organizational leaders to current and former staff, volunteers, board members and administrators not directly involved in initiating the process.
- **Youth and Family Survey on Cultural Competence** collects information on consumer perceptions of, and experience with, the cultural competence of the organization and the services it provides. The questionnaire should be completed by the youth served by the organization, and can be administered as part of the agency's standard exit interview process, or later, during follow-up visits or conversations.
- **Community Survey on Cultural Competence** collects information on external perceptions of, and experience with, the cultural appropriateness of the organization and the services it provides. The questionnaire should be administered by organizational leaders to individuals and organizations in the community, including those with both direct and indirect ties to the agency.

Each agency should tailor the assessment process to their own needs. Organizational leaders might want to supplement these questions with additional questions of their own, or review and select from some of the other available assessment instruments, as cited in Appendix B. Smaller agencies might prefer that the entire staff and board respond to the questions included in the section for organizational leaders.

In larger agencies, on the other hand, such an arrangement might not be practical. In this case, the governing body might choose to approve the formation of a permanent staff committee that would complete the more comprehensive set of questions for organizational leaders, and administer the remaining questionnaires to other staff and board as appropriate.

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[2]Many national research and social service organizations have produced and tested culturally focused assessment instruments. See Appendices B and C for a listing of resource materials and organizations as well as contact and availability information.

[3]In addition to the printed versions included in this manual, each of the four questionnaires is available on WordPerfect 5.1 diskette through the National Clearinghouse on Runaway and Homeless Youth for a nominal fee.

Other Participants in the Self-Assessment Process

Cultural competence ultimately must be defined, embraced, and nurtured within each local agency in the context of its local community. Individuals seeking to facilitate this process within a runaway and homeless youth program should consider involving the broader community from the very beginning.

The "Community Survey on Cultural Competence" is provided for this purpose. Programs may wish to expand the list of potential survey recipients to include subcontractors, providers in related fields, public welfare agencies, businesses patronized by youth, local cultural advocacy organizations, current and potential funders, and formal and informal community leaders.

With input from a wide variety of sources, organizations are in a better position to evaluate existing strengths and areas for improvement, and to proceed with the development of a formal agenda for enhancing cultural competence.

The world is wide and I will not waste my life in friction when it could be turned into momentum.

—Frances Willard

Chapter IV—Taking Action Moving Toward Cultural Competence

Culture runs through an organization and enhancing the cultural competence of programs and services requires looking at the organizational goals and mission. The dynamic process of exploring cultural diversity, however, may require some shifts in organizational policies or procedures. Program managers will need to continually balance between the need for organizational boundaries and the need to push to the edge of those established parameters in exploring cultural differences and non-traditional organizational development approaches.

Moreover, exploring diversity is not just an organizational process, it is a personal and political experience for everyone involved. This process is not simply skill acquisition, it can be a conversion experience for your staff and board. Managing this process requires sensitivity to the needs of staff and board, and a recognition that each may need help in different forms at different stages of the process.

Leaders can place their organization in a position to become increasingly culturally competent by:

- Establishing the organization as a learning community
- Valuing diversity
- Creating a capacity for on-going assessment, both internal and external, of the organization's programs and services
- Providing opportunities for staff to develop their knowledge about cultural diversity issues
- Increasing staff understanding of the impact of differing cultures coming together

Step one of the process may be teaching staff and board how to learn again. The dominant culture focuses on, and rewards, logic not feelings. People will need time to adjust to a process that requires them to explore old presumptions and open themselves up to considering issues in a context different from their personal life experience. Everyone will respond to this process in distinct ways.

You are asking staff and board members to go on a personal journey when you begin focusing on cultural diversity. They may all be willing to join you on the walk, but each will start out at a different place on the path toward cultural competence.

Working with Your Staff and Board

Organizational leaders can begin focusing on cultural competence by helping advance "the advocacy of culture." They can raise such questions as what is culture, and why do we need it?

Many people were not raised to understand the value of culture or the meaning that it brings to our lives. European Americans, in particular, may not see the importance of culture because their culture is so pervasive. For staff and boards to understand the significance of culture, they will need to begin to define what culture means to them, to the organization, and to the community that they serve.

It also is important to remember that everyone learns differently. Organizational leaders should use a multifaceted approach to help people develop an understanding of cultural competence that includes experiential activities, research and reading, and group discussions. They can provide access to materials and information and, most importantly, keep the lines of communication open

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Networking Towards Diversity

Expanding the circle within which an organization operates is critical to enhancing the cultural competence of programs and services. Networking towards diversity is most effective, however, when program personnel:

- **Proactively build networks of youth professionals and community leaders because they value the input of people with diverse perspectives. Don't wait until you need an Asian (or Gay, or African American) board or staff member to reach out to other cultural groups.**
- **Form a wide range of relationships and don't expect a small number of people from a specific culture to do their networking for them.**
- **Begin relationship building by attending meetings, participating in local events, and offering rather than asking for help.**

so that people at different places in the process will receive the support they need.

Strategies for Involving Board Members in Moving the Organization Toward Cultural Competence:

- Identify allies on the board who will help move the organization in the direction of cultural competence.
- Help foster board member's understanding of the relationship between culture and community and the organizational mission.
- Ensure that the organizational leadership understands the long-term commitment necessary for enhancing the cultural competence of programs and services.
- Emphasize the fact that moving toward cultural competence will require people to be empowered in ways that may be new to the organization. Be willing to deal with peoples' fear that empowering others means losing power. Help them to understand that sharing power generally equalizes responsibility and builds organizational capacity.
- Develop strategies for avoiding organizational procedures that prescribe outcomes. If you use existing members to nominate candidates in an effort to diversify the board, for example, then you will prescribe the group from which you will draw new members.
- Create an environment of advocacy around changing policies; don't just let existing policies dictate where the organization will be in five years.
- Develop relationships outside your current network, especially those that are culturally diverse. Use those networks to expand the diversity of the board and to provide input to the existing board.
- Acknowledge that some of the process of moving staff and board members toward cultural competence may be risky or personally painful for some people. Work with the board to identify strategies for supporting staff and board members through the process.
- Define collectively (board and staff) what you mean by cultural competence.

Strategies for Involving Staff in Moving the Organization Toward Cultural Competence:

- Differentiate between diversity and affirmative action because staff may fear that the need to increase diversity will result in some people losing their jobs.
- Be aware that staff may have other concerns about the organization's decision to move toward cultural competence. Be prepared to respond to those concerns as they arise.
- Create a safe environment in which staff can work towards cultural competence. Keep a watchful eye on the change process to protect against negative consequences for staff.
- Look at cultural competence like any other skill you want staff to develop. Explain what is expected, give them the tools and support to develop those skills, and help them assess their progress.

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- Work with staff to help them present their feelings in a positive manner and keep refocusing on the task at hand, improving their cultural competence and the cultural appropriateness of programs and services.
- Help staff understand ascription, the process by which we assume certain things about people based on who they are, their age, what they look like, and how they sound. Ascribing certain qualities to people based on those characteristics limits, constrains, and victimizes.
- Teach staff and participants to raise issues with others in non-threatening ways.
- Provide incentives and support for staff working on their cultural competence in the same way that you would support them continuing their education in other areas.

Overcoming Resistance

Inevitably there will be some backlash to the change created by an organization's decision to enhance the cultural competence of staff and board members. Any change has the potential to threaten the security of particular individuals or to force them to reexamine personal issues that they may not be ready to explore.

Staff or board members interested in protecting the status quo can block organizational growth through a variety of methods. Possible reactions to the introduction of cultural competence issues include:

- There already are too many things that divide us. We need to focus on our commonalties.
- We run a really good program and we have not heard any complaints from the young people whom we serve. Why do we need to change?
- We do not have the time (money, resources, staff) to conduct an assessment (offer training, host retreats, etc.).
- Did something happen to trigger this discussion of cultural competence? Just tell us about the incident and we will make sure it does not happen again.
- Young people need to learn to adapt to the world. Why should we change for them?
- Why should we change things for only one or two youth with different needs?
- We already discussed cultural competence at our last staff meeting (held a training last year, etc.).
- Bringing up these issues just causes problems and gets everyone angry with each other.
- The staff (board, volunteers) are well educated, sensitive people who are not racist (sexist, homophobic, etc.).
- People are entitled to their own personal beliefs. It's none of our business as long as they don't cause problems in the office.

Engaging a "Cultural Competence" Consultant

- Do not assume a consultant will be effective with your organization just because s/he has conducted other cultural competence consultations.
- Decide what type of consultant the organization needs at different stages of the process and select a consultant with the appropriate skills. Some consultants, for example, conduct trainings but do not facilitate group process.
- Interview several consultants using a standard format and questions.
- Check references. Find out what the consultant did, how s/he was received, and the positive outcomes resulting from the consultation. Ask if the organization would use the consultant again.
- Request to watch the consultant in action in a setting similar to yours before signing the final agreement to work together.
- Require that consultants raise staff skills and build organizational capacity.

Simple Organizational Development Strategies to Get You Started

- **Examine your organizational mission and culture.**

  Begin by reviewing the bylaws, old board minutes and newsletters, annual reports, newspaper articles, letters, evaluation reports, and pictures; and conducting interviews with the founder, former staff, board members and participants, and community members.

- **Reexamine your mission by listening to community leaders who do and *don't* know the organization.**

  Interview community leaders and representatives of other social service agencies about youth and family issues, and what they know about the organization. Get their feedback on what you have been doing and their input on what you should be doing.

- **Document the organizational history.**

  Write up the history of the organization, including why it was started, its original purpose, and how it has evolved. The resulting document can be a useful tool for educating new staff about the organization's mission, and providing a reality check for long-time staff.

- **Conduct an annual planning process.**

  Bring together staff, board, volunteers, and former participants to do an assessment or environmental scan of where the organization is compared to its stated purpose, goals, and mission. Look at what is happening in the community and program outcomes for the last year. Explore and reaffirm or change the organization's guiding principals and values.

- **Hold leadership retreats to build staff and board capacity.**

  Schedule retreats designed to help staff and board play a directive role in focusing agency attention and resources on developing culturally appropriate programs and services. Consider hosting retreats that enable staff to spend time just building relationships through informal rather than structured activities.

- **Bring in an outside facilitator.**

  Use a facilitator who has a history with the organization to help staff and board think about the agency's mission and the cultural context in which it operates.

- **Establish a management or staff team for cultural competence.**

  Set up a committee with responsibility for maintaining the organization's focus on cultural competence and involve a representative of each program or component. Rotate participation every six months.

- **Create an environment where staff will feel safe dealing with cultural issues.**

  Ask staff what they will need to feel comfortable beginning to explore cultural diversity. Examine the organizational structure to ensure that both formal and informal procedures foster an environment where staff are empowered through information sharing and involvement in decisionmaking. Provide training to supervisors and management staff on handling staff input, especially criticism, constructively.

- **Encourage staff to raise issues and create mechanisms for management to process staff input and provide feedback.**

  Hold interactive staff meetings or host open office hours on a weekly or bi-weekly basis where staff can drop in and informally discuss new ideas. Review staff ideas and use staff meetings or other forums for providing feedback to staff on how their input was included in management's decisionmaking process. Empower staff by letting them know where, how, and when decisionmaking takes place and how they can influence that process.

- **Implement a system to track staff career goals within the organization.**

  Develop learning and planning agreements with staff to ensure that promotional opportunities are available to all staff.

- **Be flexible.**

  Look at the job functions and the requisite skills for those functions, and determine which skills you need immediately and which can be enhanced through inservice training. Consider teaming people on jobs to draw on the strengths of more than one person and to provide cross-training.

Simple Cultural Exploration Strategies to Get You Started

- **Invite community leaders and residents from different neighborhoods to participate in the organization's efforts to build cultural competence.**

  Host monthly brown bag lunches with program management staff and community leaders. Use the time to learn about what is happening in the community and to solicit feedback on the organization's programs and services.

- **Involve representatives of community organizations in your cultural diversity process.**

  Ask other community service providers and advocates to train staff on specific diversity issues, participate in informal staff dialogues, or to review organizational policies or services in areas where they have specific expertise. For example, you can invite staff of the local affiliate of Parents and Friends of Lesbians and Gays to talk to staff about the special family issues facing gay and lesbian youth.

- **Share information on other cultures by incorporating their traditions into program activities and services.**

  Involve staff in identifying positive customs of other cultures that can be included into agency services. Start small by serving different types of meals in the shelter or naming rooms in different languages, and move toward incorporating healing processes adopted from different cultures into program services.

- **Conduct an "environmental scan" to determine if your physical surroundings are comfortable for all types of people.**

  Look at accessibility, pictures/artwork, messages on bulletin boards in your program facilities. Make immediate alterations that are simple and inexpensive such as replacing old artwork with posters reflecting differing cultures, people, and themes.

- **Increase opportunities for staff dialogue on diversity issues.**

  One local program conducts "difficult dialogues" on a monthly basis. Any staff member can raise an issue for discussion by the entire staff. Because this program is staffed primarily by females, for example, the male staff requested a discussion of gender issues, including how they felt as men in an organization predominantly staffed and managed by women and the impact of that structure on service delivery.

  Other options include hosting brown bag lunches where staff discuss a book or article on specific cultural diversity topics. Ask staff to volunteer to take the lead on a particular discussion, presenting an overview of the document and critical issues for those who may not have had time to read the piece. Use the time to focus staff on the value of discussing rather than debating different points of views.

- **Arrange interagency staff transfers between organizations serving special populations.**

  Work with other local organizations to arrange staff sharing opportunities. Such staff transfers build staff capacity and bring new ideas into the organization.

- **Build the organization's library of resource materials or provide reading lists of materials on cultural diversity topics.**

  Request free copies of literature on cultural diversity issues from national and local organizations or borrow materials on a regular basis from university or local libraries. Collect materials in a variety of formats, including videotapes, audiotapes, magazines, comic books, and printed matter.

- **Provide training on cultural diversity.**

  Conduct inservice training for all-staff around diversity and then involve staff in sub-committees to design further trainings on issues such as gender, race, physical capacity, etc. Show training films on cultural competence, rotating times so that staff on all shifts can participate.

- **Create space where staff, board, or participants can reflect something about their culture.**

  Invite staff and board members to paint a mural, bring in pictures from their culture, or hang a bulletin board where people can share information from different cultures.

- **Provide different vehicles for staff to learn about cultural diversity.**

  Recognize that everyone learns differently. Encourage those staff who learn by reading to review materials on organizational growth, different populations, change, and personal development. Offer other types of educational opportunities (e.g., group discussions or exercises) for staff who prefer different methods for learning new information.

Simple Cultural Exploration Strategies to Get You Started
(continued)

- **Use experiential exercise to help staff begin to understand how it feels to be differently abled.**

  One agency conducted a day-long workshop where they "impaired" half of the staff. Those staff spent the morning in differing conditions, some with vaseline on their glasses so they couldn't see, walkmans playing static in their ears so they couldn't hear, or in wheelchairs or leg braces so they couldn't move around easily. In the afternoon, the management staff conducted a workshop on the Americans with Disabilities Act, and talked with staff about their reflections on the morning exercise. "Impaired" staff shared how it felt to do their work under differing physical conditions and "non-impaired" staff discussed how it felt to work with individuals with differing capacities.

- **Use group exercises to help staff explore the affects of discrimination.**

  One agency had staff create a society designed to discriminate against a specific population (e.g., racist, sexist, homophobic, or ageist). The exercise can be powerful in helping staff see the affects of discrimination.

- **Invite someone who is differently-abled to check out the accessibility of your facility.**

  One agency invited a person who was a paraplegic to look at the facility, and talk with staff about accessibility, including how to set up the space so that people in wheelchairs would have ease of movement and feel comfortable.

Promoting Staff Support of the Process

Those committed to organizational movement towards cultural competence must be prepared to respond carefully and proactively to the backlash resulting from staff or board fear of change. Strategies for helping staff understand the need for enhancing the organization's cultural competence and for providing support to staff during that process include:

- Presenting the findings of the organizational assessment or audit so that staff hear about the organization's cultural strengths and areas for improvement.
- Involving staff in planning the process of moving towards cultural competence, regularly providing information about the implementation of that process, and asking staff for feedback on how the implementation process is working.
- Facilitating a staff and board discussion of all the barriers to moving towards cultural competence and involving them in developing strategies for overcoming those barriers.
- Being creative about finding resources to support the cultural competence process and not imposing unreasonable burdens on staff time.
- Developing individual cultural competence development plans with staff and meeting with them regularly to discuss the plan, as well as how changes in the organization are affecting them.
- Assigning "buddies" (internal) or mentors (external) to staff with whom they can discuss areas of cultural diversity that they do not understand.
- Reassuring staff that the leadership understands that most people need assistance moving towards cultural competence given our traditional socialization process.

Building a Diverse Board...

- Develop a profile of the types of candidates the organization must recruit to increase the diversity of perspectives on the board.
- Examine the organizational procedures for replacing board members to ensure that people are not placed in the position of being the "only" gay (lesbian, African American, Asian American, female, differently abled, etc.) person on the board.
- Explore what might be difficult for new board members to understand about board meetings, such as financial spreadsheets, and either offer training to everyone or present the information so that it is easily understood by people without a financial or organizational background.
- Tap into local professional or leadership organizations to find people of different cultures who will bring strong skills to the organization.
- Institute a committee of staff and board members with responsibility for networking and presenting candidates for board membership who will bring a variety of perspectives to the organization.
- Examine the requirements of board members to see if they prevent certain cultural groups from participating.

Building a Diverse Staff...

- Develop a profile of the types of candidates the organization must recruit to increase the diversity of perspectives on the staff.
- Develop systems for balancing the demand to fill new positions (especially in a residential environment) with the need to conduct outreach to meet the goal of hiring diverse staff.
- Recruit through a range of channels, including specialized local newspapers and radio stations.
- Work with minority fraternities, sororities and service organizations to identify job candidates.
- Establish internships or cooperative work programs with universities that have high numbers of persons from different cultural groups.
- Establish a board committee to assist in recruiting for staff positions from a range of networks.
- Sponsor interagency social or educational events with staff from culturally diverse youth-serving agencies in the community.
- Encourage local foundations to establish a fund for your organization to forgive or assist in the payment of the college loans of staff of different cultural backgrounds.

When Interviewing for Culturally Diverse Staff and Board Members...

- Set up a structured interview process whereby you can determine the cultural competence of candidates beyond the color of their skin, their nationality, or their affinity group.
- Have candidates share their experience in relating to diverse groups.
- Create situations where you can watch potential staff or board candidates interact with persons from different backgrounds.
- Involve young people (program-involved youth or peer counselors) in the interview process.
- Ask specific questions of references. Find out the context in which they know the person and the type of work they saw them perform.
- Watch for signs that candidates have the ability to take signals from the environment.
- Ask candidates to respond to hypothetical questions, or to demonstrate their ability to work with the people served by the program (e.g., designing a lesson plan, teaching a class, or leading a group).
- Avoid "over standardizing" the process which might eliminate candidates from certain cultural groups.
- Acknowledge that most people have limitations in their cultural competence. Look for people who clearly respect others, have a desire and willingness to learn, are willing to question, and who are curious about diversity.

Remember and help America remember that the fellowship of human beings is more important than the fellowship of race and class and gender.

—Marian Wright Edelman

Chapter V—The Challenge of Change

Today, there is a refreshing focus on diversity at the national, State, and local levels. Across America there is a call to create social service programs that are culturally appropriate. The response has been to assess the style and form through which such programs provide services to communities.

Programs, however, are simply as culturally competent as the people they comprise: staff, board members, volunteers, participants, and the community. Cultural competence is vested in people; it draws from intellect, experience, and feelings. Without personal examination and growth, particularly on the part of staff and board members, efforts to develop culturally appropriate programming can become bureaucratic exercises.

This very focus on people rather than process is what makes moving organizations toward cultural competence so challenging. There are no "ten easy steps to cultural competence." In fact, each step forward may create ten new directions that the organization will need to explore.

Understanding the Complexity of the Challenge

Enhancing the cultural competence of staff and board members is an intricate undertaking. Coping with our own beliefs and biases is a challenge inherent in the process of responding to the special needs of young people of different races, gender, physical capacity, or sexual orientation. While some of these challenges may seem simple, others will prove quite demanding. Consider the following two scenarios:

- How does a feminist, committed to empowering young women, work with a family whose culture believes in the dominance of men? Is it alright for that staff person to share her beliefs in the equality of women? Should she educate daughters from such families about feminist philosophy? Does it make a difference if the cultural norm of male dominance results in violence toward the young female participant or her mother?

- Should a person whose religious doctrines dictate that homosexuality is abnormal counsel young people who have self-identified as lesbian or gay? Does it make a difference if this counselor refrains from sharing his/her personal beliefs?

The answers to these questions are not easy, nor will everyone within an organization always agree on the correct response. Diversity, in fact, is about difference. Differences in opinions, perspectives, and lifestyles based on who we are, how we were raised, and our interaction with the world around us.

Cultural competence is about respect for those differences within a framework focusing on the greater good: helping people to realize their full potential by honoring their unique contributions and recognizing the common hopes and dreams that unite us. The challenge is to assist people in exploring new, and perhaps uncomfortable, territory without placing them at personal risk.

The process of helping staff explore diversity issues is in some ways analogous to asking them to enter therapy. Most people are confronted by some painful realities when they begin to explore feelings or to examine their own behavior in relationship to others. Opening up to the value of diversity requires the same type of self-examination. Not only will each person involved be at a different stage of readiness for that type of introspection, they also will need varying forms of support in dealing with the outcomes.

To ensure the integrity of the process of enhancing the organization's cultural competence, organizational leaders might want to consider the following principles:

- An organization cannot move its staff toward cultural competence unless the organizational leaders are willing to look at themselves first.
- The organizational leaders must provide an environment that is protective and nurturing before beginning the process of focusing on cultural competence.
- Implementors of the process must understand human behavior and human need, and be aware of the potential side effects of activities designed to raise participants' awareness of sensitive issues.
- The process should be guided by rules that are fair and humane, and that protect against "bullyism" and abuse in the name of organizational growth (overt) or personal gain (covert).
- Cultural competence is about developing relationships between people from different backgrounds and perspectives, and relationship-building takes time.
- People must have trust relationships with others who are "different," to have someplace to go with the feelings, both positive and negative, that will arise when they begin focusing on racism, sexism, homophobia, etc.
- Above all else, do no harm. The organizational leaders who begin the process of focusing on diversity issues must take responsibility for managing that process with the ultimate goal of ensuring that no one is harmed.

Conclusion

Enhancing the cultural competence of an organization is a long-term process that requires the commitment and involvement of every member of an organization. The process demands both personal and professional exploration; in fact, the initial stage of the process may raise more questions than it answers.

The path towards cultural competence will not always be easy or smooth for most organizations. The challenge, in fact, lies not in simply adding a Native American drum-making component to a youth services program, but rather in helping people feel the rewards of drawing on the very best healing strategies that each culture has to offer. To do so, we must clearly define our separate realities, needs, history, and strengths so that we might come together to form a more solid whole.

Runaway and homeless youth programs are in a unique position to further enhance the cultural competence of their services. Most programs are operated by grassroots agencies and are not bound by many administrative limitations. Many of the staff and board members of runaway and homeless youth programs also bring strong communication and interpersonal skills to the process of building organizational cultural competence.

Most importantly, runaway and homeless youth programs have a proud history of community-involvement, non-traditional organizational structures, and staff and youth empowerment. These qualities will provide a solid foundation for further exploring cultural diversity.

Hopefully, the final outcome of local efforts to promote diversity will be a coming together of all people in a manner that is respectful of our differences and our common human needs. The ultimate goal should be to build communities that draw on the skills and wisdom of different cultures in ways that strengthen the bonds between all people.

Appendix A—Assessment Questionnaires

Before Getting Started

Dealing with diversity issues can be daunting for even experienced organizational leaders. The assessment process will raise numerous issues, and possibly create new tensions within the organization. Prior to using the assessment questions, organizational leaders might want to explore the following two sets of questions, which focus on their organizational and personal experience with regard to the ten diversity groups listed in the Introduction.

Organizational History With Diversity

Ethnic/Racial Background:

- How has the organizational leadership exposed program staff to different ethnic/racial cultures?
- How has the organization helped staff to understand their own feelings about persons from different ethnic/racial backgrounds?
- What types of relationships exist between staff and board members of different diversity groups within the organization?
- How has the organization handled difficult circumstances arising from conflicts between staff of different ethnic/racial groups?

Gender Culturalization:

- What are the ways in which program staff treat boys and girls differently?
- Are we empowering young girls and/or helping them to explore expanding their roles in a society based on patriarchal principles?
- Are we helping young boys develop beyond the traditional male roles?
- Do staff model positive male/female interactions that demonstrate respect for the opinions of both men and women?

Socioeconomic/Educational Status:

- What is the general socioeconomic and educational background of the staff and board as compared to the youth served? How does the organization facilitate discussions of the differences created by access and opportunity and the effect of such different backgrounds on interpersonal interactions?
- How does the staff incorporate their understanding of the effects of differential socioeconomic/educational status in working with young people from different backgrounds and levels of exposure to educational opportunities?
- How has the organizational leadership helped program staff explore the effects of their own socioeconomic/educational status on their personal growth, decision to work with troubled young persons, and style of interacting with others from different backgrounds?
- How does the program assess literacy or other skills associated with access to/success with educational opportunities without reinforcing value judgments that associate academic performance with intelligence levels?

Sexual Orientation:

- How does the program deal with youth whose sexual orientation is lesbian, gay, or bisexual?
- What opportunities has the organizational leadership provided to staff for exploring their own feelings about people with different sexual orientations?
- Does the organization provide an environment where lesbian, gay, or bisexual staff feel safe enough as employees to be open about their sexual orientation (in front of staff, board members, other youth organization personnel, youth participants and their families)?
- What fears or questions do heterosexual staff, board, or youth participants have about their bisexual or homosexual peers? What opportunities exist to address these issues within the organization?

Physical Capacity:

- How has the program adjusted their systems/structure to improve access for the physically challenged?
- What changes still are necessary?
- What training has been provided to staff to enhance their sensitivity to, or interaction with, people with disabilities?
- What opportunities has the organization provided for staff to discuss their feelings about working with developmentally delayed and physically challenged youth or other staff?

Age/Generational:

- How has the organization dealt with age/generational issues regarding staff training on lifetime development, the aging process, or interaction with youth or their older family members?
- How has the organization dealt with age-related personal development of staff and youth participants?
- How has the organization dealt with the effect on family reunification efforts of using staff who are closer in age to youth participants than to their parents?
- How has the organization drawn on the positive aspects of intergenerational activities to build community collaboration on behalf of young people?

Personality Type:

- What do program staff know about the different needs of young people with different personality types?
- Do program staff understand their own personality-related strengths and/or methods of interacting with people?
- How has the organizational leadership focused on the personality-related strengths of staff in team building?
- Have staff been tested using the Myers Briggs Type Indicator? Has the organization facilitated group discussions on the results of such personality testing?

Regional Perspectives:

- What are the particular regional/local influences on the community served by the program and how do they effect our services and activities?
- Have we explored the negative and positive aspects of those influences?
- How have organizational leaders helped staff to explore the regional/local influences on their own development and the effect on their interactions with others from different parts of the country/world?
- What special challenges will we face in addressing cultural competence in a region that may be particularly sensitive to certain diversity issues?

New Immigrant Socialization:

- How has the staff been trained to work with new immigrant youth and their families?
- Are staff aware of the cultural adaptation process and its effect on the family?
- What has the organizational leadership done to refine outreach efforts or program design to ensure access to services for new immigrants?
- Are staff aware of the different needs of refugee versus new immigrant youth and their families?

Spirituality/Religious Beliefs:

- Does the organization acknowledge the influence of spirituality and religious beliefs on youth participants, staff, or board members?
- How does the organization deal with issues related to the "separation of church and state?"
- How has the organization shown respect for the value of healing traditions from different religions or spiritual perspectives?
- How has the organization offered staff and board members the opportunity to learn from those who have different perspectives on religion or spirituality?

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Cultural Competence:

- What have we read, who have we spoken to, what community events have we participated in during the last month that involved/ included people from different diversity groups?
- Do we know if youth in the program feel that they are treated differently by reason of their race, gender, religious beliefs, etc.? Do staff?
- Are staff in a position to request not to work with a particular young person with whom they feel an unacceptable level of discomfort due to differences in race, gender, religious beliefs, sexual orientation, etc.?
- Are we working to broaden our understanding of our differences, no matter what their origin of cause, so that we might better come together on behalf of youth, families, and communities?

Personal History with Diversity

- Have I created (or am I interested in creating) a working environment where people are encouraged to question policies and procedures when they interfere with the organizational mission?
- Am I comfortable with change?
- Have I created a working environment where staff and youth participants from a range of backgrounds feel welcome and comfortable?
- Am I comfortable dealing with the tensions that occur within the organization around diversity issues?
- Am I personally comfortable dealing with the myriad issues that will need addressing while exploring how to better serve youth from all ten of the diversity groups listed in the Introduction to this *Guide*?
- Are there diversity issues that I will be uncomfortable exploring or for which I need more information before beginning the exploration process?
- Am I ready to deal with the issues and circumstances, both positive and challenging, that will arise or occur as a result of the organization focusing on cultural competence?
- What supports do I have, within and outside the organization, that will ensure my wellbeing during the challenging moments of working towards enhancing my own and others' cultural competence?

Organizational Leaders Taking A First Look

The following questionnaire has been compiled to assist organizational leaders in assessing the ability of the organization to provide culturally appropriate services to runaway and homeless youth. Organizational leaders should adapt the questionnaire, according to local need, as they begin to assess the cultural competence of programs and services. Space has been provided for this purpose on page 52.

The questionnaire is divided into four areas, including organizational environment, program management and operations, outreach and community involvement, and service delivery. The questions in each of these areas should be considered in the context of the entire range of differences among the youth served by runaway and homeless youth programs:

- Ethnic/Racial Background
- Socioeconomic/Educational Status
- Sexual Orientation
- Physical Capacity
- Religious Beliefs
- Regional Perspectives
- Gender Culturalization
- New Immigrant Socialization
- Age/Generational
- Personality Type

For Local Agency Use

Please complete the attached questionnaire by: _____
date/time

and return to: _____
name of staff person

We will meet as a group to discuss the results of the survey on:

_____, _____ at _____ in
day of week date time

_____.
meeting place

I. Organizational Environment

The organizational environment, as it affects the cultural competence of an agency, includes the demographic context of the community in which the agency operates, the fundamental organizing principles of the agency, the degree to which the working atmosphere or "culture" is supportive of diversity, and the physical characteristics of the facility.

A. Demographic Context[4]

1) What is the demographic composition of the community in which the agency operates?[5] See Appendix D for the Matrix of Community Diversity.

2) What is the demographic breakdown of youth served by the organization? See Appendix E for the Matrix of Youth Diversity.

3) What is the demographic breakdown of the staff of the organization? See Appendix F for the Matrix of Staff Diversity.

4) What is the demographic breakdown of the governing body or board of directors of the organization? See Appendix G for the Matrix of Board Diversity.

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[4]The section on demographic context presents five matrices to help agencies identify the full range of differences in their communities, among their staff, board and volunteers, and among the youth they serve. The matrices do not constitute new, mandatory reporting requirements for grantees of the Runaway and Homeless Youth Program, nor do they include identifying information on specific individuals. They simply present a framework for assessing some of the many potential differences at play in a given agency. Programs will have much of the data necessary to complete the Matrix of Youth Diversity from the Runaway and Homeless Youth Program Management Information System data collection process.

[5]The Matrix of Community Diversity presents categories of city- and county-level data that are readily available by writing or calling the U.S. Department of Commerce, Bureau of the Census, Population Division, 4700 Silver Hill Road, Room 2375, Building 3, Suitland, MD 20746; 301-763-5002. Standard income data may be obtained by writing or calling the U.S. Department of Commerce Bureau of the Census, HHES Division, Income Statistics Branch, Room 406, Iverson Mall, Washington, D.C. 20233-3300; 301-763-8576.

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5) What is the demographic breakdown of the volunteers of the organization? See Appendix H for the Matrix of Volunteer Diversity.

6) How do the breakdowns of community, youth, staff, board, and volunteer demographics compare?

- Where are the key differences and why do they exist?

- Which information is not readily available, and why?

7) Who within the agency has access to this kind of information, how do they use it, and how often?

8) Of the demographic information collected on a regular basis, which is shared with the community and how?

B. Organizing Principles

1) How does the mission statement describe the organization's commitment to serving youth of different cultural backgrounds?

2) How do the by-laws reflect a commitment to serving youth of different cultural backgrounds?

3) What specific goals and objectives has the agency developed for achieving improved outreach, service delivery, and outcomes for youth of different cultural backgrounds?

C. Working Atmosphere

1) Describe the formal and informal operating structure of the organization.

- How will these operating structures help or hinder the process of enhancing cultural competence?

- How does change typically occur in the organization?

- Who are the people in the organization who have power to implement change? Who are the people who have the power to impede change?

- Will progress and change continue if one key person leaves the organization?

- How is information shared with the staff?

2) Has the agency demonstrated interest in cultural diversity in the past year through culturally relevant activities or programs?

- If so, who initiated these activities?

- Through what process?

3) How does the agency communicate its values to staff and volunteers?

4) How does the agency encourage staff to learn more about their own culture and the effect it has on their day-to-day work?

5) How does the agency challenge and then allow staff, within a safe and non-blaming environment, to identify and discuss biases in their interactions with youth or other staff of different cultural backgrounds?

6) How freely do staff discuss cultural differences and influences with youth?

D. Physical Facility

1) Is the agency located in a neighborhood that makes it accessible to the young people and community most in need?

- Is the agency convenient to public transportation?

- Are the hours convenient for young people or their families?

- What aspects of the facility make it appear safe and inviting to young people?

- Through what facilities or offices, beyond the central facility, does the agency provide services?

Where are they located, and how do these locations affect the agency's capacity to serve youth of different cultural backgrounds?

2) Does the facility comply with the requirements of the Americans with Disabilities Act (ADA)?[6]

3) How does the interior design of the facility reflect the cultural backgrounds of youth in the community (e.g., artwork, photographs, calendars, furniture, and space distribution)?

- Was any of it produced in the local community or by the youth served?

- Are any private or community spaces in the facility designed in specific cultural motifs?

- Does the facility offer both private space for youth who might draw their energy from being alone (introverts), and provide attractive community space for those who thrive on contact with other people (extroverts)?

[6]The U.S. Department of Justice has published two manuals on compliance with the Act entitled, *The Americans with Disabilities Act: Title II* (and III) *Technical Assistance Manuals*. The manuals are available at no cost by calling the ADA Information Line, U.S. Department of Justice, 202-514-0301 (voice), or 202-514-0383 (TDD).

4) Who staffs the reception area and main telephone line, and can they communicate in the languages of youth and other community members?

5) What kind of music is played, if any, in the reception and recreational areas, and what message does that send to youth of various cultural backgrounds?

6) Does the facility include a library or resource collection for staff?

- Does it include materials or videos on understanding and embracing diversity, providing services to youth of different cultural backgrounds, and working in a diverse professional environment?

- To which newspapers, periodicals, and other reading materials does the agency subscribe?

  Are these materials produced by or for the cultural groups within the community?

  Are materials available in different languages?

7) Does the facility include a library or resource collection for youth?

- Does it include materials or videos on the experiences of young people of different cultural backgrounds?

- Does it include educational materials on understanding and appreciating diversity?

II. Program Management And Operations

1) Has the agency adopted a definition of cultural competence?

- How was the definition developed?

- Who participated in the process?

- How was it introduced throughout the agency?

2) What structure or system does the agency have in place to enhance cultural competence?

- Does a single person or committee within the agency have responsibility for coordinating the effort?

3) How often does the governing body review the agency's overall performance in serving youth of different cultural backgrounds?

- By what process do they conduct these reviews?

4) How do board members and management staff request and gather input and advice from different cultural groups in the community?

5) How do the agency's policies and procedures (informal and written) support the agency's efforts to become more culturally competent?

- Who participates in the process of developing and evaluating the success of these policies and procedures?

How are data collected through the agency's process and outcome evaluations used internally and externally to guide further program development?

- Are staff required to recruit outside vendors and other contractors from different cultural communities?

- How has the agency implemented strategies for increasing the diversity of board membership?

- How does the governing body conduct searches for executive director candidates and make selections?

What individuals and organizations are included in the process?

- What process has the organization established to ensure input from all staff in decision-making?

In what specific instances has the governing body or administrative staff demonstrated a commitment to sharing power with staff or youth of different cultural backgrounds?

- Through what mechanisms does the agency elicit ideas from staff, youth, administrators, and the community on new services or projects for youth of different cultural backgrounds?

  How does the agency recognize staff and board members who come up with ideas for new diversity-related projects or services, or who have made a particular commitment to improve their cross-cultural skills?

6) How does the personnel manual communicate the organizational goals of developing a diverse and competent staff, and provide for the enhanced cultural competence of existing staff?

- Does it include a nondiscrimination policy? If so, what kinds of discrimination does the policy specifically protect against?

- Does it include a policy against sexual harassment?

- Does it establish procedures for raising and resolving conflicts that arise over cultural issues?

- Does it include a flexible benefits schedule for employees who, for example, might prefer to take holiday leave on other than standard holidays?[7]

7) How do administrators implement personnel policies regarding the development and retention of a staff of different cultural backgrounds?

- Through which networks and publications does the agency typically recruit?

- How are job announcements worded? Do they include direct references to demonstrated multi-cultural skills?

- During the interview process, how do hiring committees assess the candidate's skills in working with youth of cultural backgrounds different from their own?

- What specific interview questions do they ask, or what hypothetical situations do they pose, that highlight candidates' cross-cultural interaction skills?

- What kind of diversity-related materials or instruction does the agency include in its orientation process for new staff and board members?

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[7]The National Conference of Christians and Jews, Inc., publishes the *Calendar of Religious Holidays and Ethnic Festivals* that presents an annual schedule of special events observed in Baha'i, Buddhist, Christian, Hindu, Islamic, Jain, Jewish, and Sikh traditions. For copies, contact the National Conference at the address and phone listed in Appendix C.

8) What kind of support and education does the agency provide regarding cultural diversity?

- What types of training does the agency provide regarding the cultures of youth served by the agency?

  Do training topics include nonverbal communication differences, behavioral differences, and the effect on youth of isolation, prejudice, and discrimination?

  Are new staff offered the opportunity to participate in formal or informal periods of cultural "apprenticeship" with veteran staff?

- How is individual staff progress in enhancing cross-cultural skills assessed as part of employee performance appraisals?

- How does the agency facilitate enhanced cultural relations among staff?

- How does the agency respond when cultural tensions arise within the organization?

9) **How does the agency develop and publicize special projects of benefit to youth of different cultural backgrounds?**

- What role does the agency ask other community organizations to play, and when?

10) **Do agency-produced annual reports, brochures, flyers, pamphlets, and evaluation reports include language that affirms, and illustrations that reflect, the diversity of the youth and community served?**

III. Outreach And Community Involvement

1) **To what extent do outside information sources contribute to the agency's understanding of local community culture?**

- How, for example, does the agency collect and learn from local census tract data, current and past newspaper articles, and radio or television coverage; research conducted by nearby universities; or cultural competence assessments conducted by other local social service agencies?

2) **How does the agency involve the broader community in its strategic planning, program development, and evaluation processes?**

- How does the agency encourage representatives in the community (elders, e.g.) to become involved?

3) Through what mechanisms does the agency promote communication with local or national advocacy groups that support the interests of different cultural groups?

- Does the agency receive the newsletters and other publications of these organizations and make them generally available to staff and youth?

- Do agency staff participate in interagency task forces or work groups?

4) What broader roles do board members and administrators assume within the community?

5) How does the organization conduct outreach to youth of different cultural backgrounds?

- How is this outreach monitored and evaluated?

6) What other strategies does the agency use to promote its services among diverse cultural communities?

7) What arrangements has the agency made to ensure that youth of different cultural backgrounds are referred for services?

- From what primary sources do referrals typically come?

8) How much time does the agency afford administrators and staff to observe or participate in outside cultural activities (religious or seasonal festivals, e.g.)?

9) How does the agency plan for dealing with situations when cultural tensions arise within the broader community?

- How does the agency discuss such plans with youth in the program?

- Does the agency foresee playing a role in alleviating community tensions?

IV. Service Delivery

1) How does the agency incorporate the arts, dress, folklore, food, history, holidays, and famous personalities of different cultural groups into the daily operations of the agency and the services it provides?

2) Through what means does the organization maintain its capacity to serve youth in their own languages, written and verbal?

3) How do staff assess the cultural backgrounds of the youth they serve, at intake, and then help them feel welcome in the program?

   - How are cultural factors recorded, compiled, and reported, internally and externally (without specific youth identifiers)?

4) Through what process are staff able to use the expertise of individuals of different cultural backgrounds to assist them in providing services to youth of the same backgrounds?

5) To what extent do staff consult youth in the process of developing their own case plans?

6) How do case workers or teams assess the effect of the youth's culture and their own cultures on the implementation of the case plan?

7) Which organizations and individuals does the agency include on its referral list for youth? Which among these did the agency select based on their ties to different cultural communities?

8) How do staff help youth enhance awareness of, and pride in, their own cultural identity?

- How does the agency support cultural variations in family composition, or specific youth interpretations?

- How does the agency help youth deal with multiple cultural influences in their lives (e.g., an Asian American lesbian)?

9) What factors does the agency consider in developing placement alternatives for program graduates? To what extent do placement decisions include a preference for placement within the youth's own cultural community?

10) How does the agency seek youth feedback on its cultural competence?

Use this space to jot down additional questions to include in your assessment.

Staff Survey on Cultural Competence

Please help us assess our current capacity to sensitively and effectively serve all runaway and homeless youth by thoughtfully responding to the questions below.[8]

As you read the statements, please keep in mind the needs of young people of different racial, ethnic, linguistic, socioeconomic, regional and religious backgrounds, and of different gender, physical capacity, and sexual orientation.

Thank you for your assistance. Your input is an essential part of the process of assessing and enhancing the cultural competence of our services. All responses will be kept confidential.

For Local Agency Use

Please complete the attached questionnaire by: _____
date/time

and return to: _____
name of staff person

We will meet as a staff to discuss the results of the survey on:

_____, _____ at _____ in
day of week date time

_____.
meeting place

[8]This list of questions has been compiled for completion by current and former staff, volunteers, board members and administrators not involved in coordinating the effort to enhance the cultural competence of the agency's programs and services.

I. Organizational Environment

(Please circle your response)

		Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Don't Know
1)	**The agency's mission statement and** policies and procedures reflect a commitment to serving youth of different cultural backgrounds.	1	2	3	4	5	☐
2)	**The agency's personnel policies reflect a** commitment to valuing staff diversity and helping staff enhance their cultural competence.	1	2	3	4	5	☐
3)	**The agency's printed materials** (brochures, flyers, pamphlets, etc.) reflect and affirm the various cultural backgrounds of the young people served.	1	2	3	4	5	☐
4)	**The location, design and decor of the** facility reflect and affirm the cultural backgrounds of the youth served.	1	2	3	4	5	☐
5)	**Board members are interested in, and** supportive of, cultural diversity within the organization.	1	2	3	4	5	☐
6)	**Administrators are interested in, and** supportive of, cultural diversity within the organization.	1	2	3	4	5	☐
7)	**Staff are interested in, and supportive of,** cultural diversity within the organization.	1	2	3	4	5	☐
8)	**Volunteers are interested in, or** supportive of, cultural diversity within the organization.	1	2	3	4	5	☐
9)	**Administrators and board members are** willing to involve youth, staff, and volunteers in decision making.	1	2	3	4	5	☐
10)	**The cultural diversity among staff, board,** and volunteers of the agency is reflective of the diversity among the young people served by the program.	1	2	3	4	5	☐
11)	**The cultural diversity of youth currently** served by the agency is reflective of the cultural diversity of youth most in need of services in the broader community.	1	2	3	4	5	☐

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II. Program Management and Operations

(Please circle your response)

		Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Don't Know
12)	**The agency has and enforces policies** against discrimination and harassment.	1	2	3	4	5	☐
13)	**The agency's recruitment, interviewing,** and hiring processes are supportive of building a diverse staff.	1	2	3	4	5	☐
14)	**The agency provides opportunities for** leadership development and advancement for all staff, including staff of different cultural backgrounds.	1	2	3	4	5	☐
15)	**The agency provides adequate training** regarding the cultures of the youth served, staff, community, and the interaction among them.	1	2	3	4	5	☐
16)	**The agency values and recognizes staff** who suggest new culturally relevant projects or programs.	1	2	3	4	5	☐
17)	**The agency addresses cultural tensions** that arise, both within the organization and within the broader community.	1	2	3	4	5	☐

III. Outreach And Community Involvement

18)	**The agency values and uses the advice of** people of different cultural backgrounds.	1	2	3	4	5	☐
19)	**The agency consults youth and** community representatives of different cultural backgrounds in the development of new programs and services affecting their communities.	1	2	3	4	5	☐
20)	**The agency conducts effective** community outreach in recruiting new staff, board members, and volunteers of different cultural backgrounds.	1	2	3	4	5	☐
21)	**The agency encourages staff to attend or** participate in outside cultural activities such as civic meetings, clinics, block parties, and seasonal festivals.	1	2	3	4	5	☐
22)	**The agency conducts effective outreach** to youth of different cultural backgrounds.	1	2	3	4	5	☐

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(Please circle your response)

IV. Service Delivery

		Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	Don't Know
23)	**The agency provides multi-cultural** programming to complement a wide variety of cultural events (e.g., Black History Month, Jewish High Holidays, Asian New Year's Celebrations, Gay Pride Festivals).	1	2	3	4	5	☐
24)	**The agency welcomes community healers to** provide additional support to youth served.	1	2	3	4	5	☐
25)	**The agency encourages staff to draw on the** expertise of people of different cultural backgrounds in providing services to youth of those backgrounds, and provides a mechanism for maintaining communication.	1	2	3	4	5	☐
26)	**The agency encourages staff to become aware** of their own culture, and facilitates the educational process.	1	2	3	4	5	☐
27)	**Staff understand and respect the** communication and other behavioral implications of different youth cultures.	1	2	3	4	5	☐
28)	**Staff are encouraged to openly discuss** cultural differences and influences with youth.	1	2	3	4	5	☐
29)	**The agency encourages youth to examine** their own cultures and the cultures of their peers, and to develop their own appreciation of diversity.	1	2	3	4	5	☐
30)	**The agency recognizes leadership among** youth and staff of different cultural backgrounds.	1	2	3	4	5	☐
31)	**The agency considers the cultural** implications of various options in making placement decisions for youth leaving services.	1	2	3	4	5	☐
32)	**The agency values youth feedback on its** services and its cultural competence.	1	2	3	4	5	☐

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V. Overall Agency Cultural Competence

33) List the five most important diversity-related issues currently facing the agency.

34) List three steps the agency could take to enhance its cultural competence.

35) Overall, on a scale of one to ten (ten being the highest or most competent), rate the current cultural competence of the agency.

1 2 3 4 5 6 7 8 9 10

Youth Survey on Cultural Competence

Please help us assess our current capacity to sensitively and effectively serve all runaway and homeless youth by thoughtfully responding to the statements below.[9]

Circle the response that best describes your level of agreement with each statement, and feel free to add other comments as appropriate. Your responses will be kept anonymous and confidential.

Thank you for your help.

While we do not ask for your name or other specific identifying information, it is helpful to us in assessing our services to know the demographic background of the young people who give us feedback. Please check the following items as appropriate, at your discretion:

Ethnic/Racial Background

- ☐ Aleut
- ☐ American Indian
- ☐ Asian or Pacific Islander
- ☐ Black
- ☐ Eskimo
- ☐ White
- ☐ Other

Gender

- ☐ Female
- ☐ Male

Hispanic Origin

- ☐ Cuban
- ☐ Mexican
- ☐ Puerto Rican
- ☐ Other

Regional Origin

- ☐ Rural
- ☐ Suburban
- ☐ Urban/City

Religious Affiliation

- ☐ Buddist
- ☐ Christian
- ☐ Hindu
- ☐ Islamic
- ☐ Jewish
- ☐ Roman Catholic
- ☐ Other

Sexual Orientation

- ☐ Bisexual
- ☐ Heterosexual
- ☐ Homosexual

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[9]The Youth Survey questions are for youth served by the agency. (The Child Welfare League of America has developed a youth assessment tool as part of its *Cultural Competence Self-Assessment Instrument*, the full citation and availability information for which can be found in Appendix B.) Staff may wish to develop additional questions for completion by families with whom the youth served have been reunited or reconciled.

Youth Survey on Cultural Competence

(Please circle your response)

		Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
1)	When I first arrived at the program, I got the feeling that I'd be able to be comfortable here.	1	2	3	4	5
2)	There were staff or volunteers at the program like me.	1	2	3	4	5
3)	There were other youth at the program like me.	1	2	3	4	5
4)	When we talked about what was happening in my life, I felt like my youth worker understood what I was saying, or was trying to understand.	1	2	3	4	5
5)	The program helped me understand my own culture better.	1	2	3	4	5
6)	The program helped me feel good about who I am.	1	2	3	4	5
7)	The program helped me understand other people better.	1	2	3	4	5
8)	The program helped me find a place to go next where I am comfortable.	1	2	3	4	5

9) What could people at the agency have done to make you feel more comfortable during your stay in the program?

10) Do you have other comments about your experience at the program?

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Community Survey on Cultural Competence

Please help _____ assess our current capacity to sensitively and effectively serve all runaway and homeless youth in the community by thoughtfully responding to the statements below.[10]
name of agency

As you read each statement, please keep in mind the needs of young people of different racial, ethnic, linguistic, socioeconomic, regional and religious backgrounds, and of different gender, physical capacity, and sexual orientation.

Circle the response that best describes your level of agreement with each statement, based on your knowledge or perceptions of our services, and feel free to add other comments, as appropriate. Your responses will be kept anonymous and confidential. Please return the completed survey to us by _____. Thank you for your assistance.

(Please circle your response)

		Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree
1)	**The diversity of the agency's board and staff is reflective** of the diversity in the broader community.	1	2	3	4	5
2)	**The agency's printed materials (brochures, flyers, annual** reports, etc.) reflect a commitment to serving youth of different cultural backgrounds.	1	2	3	4	5
3)	**The agency's printed materials and outreach campaigns** are attractive to young people of different cultural backgrounds in this community.	1	2	3	4	5
4)	**The agency works with culturally diverse organizations** on special initiatives of benefit to at-risk youth in the community.	1	2	3	4	5
5)	**The agency participates in, or provides complementary** programming for, multicultural events in the community (e.g., Black History Month, Jewish High Holidays, Asian New Year, Gay Pride festivals).	1	2	3	4	5
6)	**The agency's programs and service delivery strategies** demonstrate an appreciation for local cultural differences.	1	2	3	4	5
	Representatives of different cultural communities are invited to participate in the development of new programs and services.	1	2	3	4	5
7)	**My organization would feel comfortable referring young** persons of different cultural backgrounds to the agency for services.	1	2	3	4	5

[10]The Community Survey questions were developed for completion by other organizations in the community.

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8) **Please make three suggestions** for improving the cultural competence of (name of agency).

9) If your agency serves youth, what kinds of things do you hear them say regarding (name of agency)'s services?

10) In addition to the specific services we provide to young people, please describe the ideal role you would like to see an agency like (name of agency) play in the broader context of supporting diversity in this community.

11) Overall, on a scale of one to ten (ten being the highest or most competent), rate the current cultural competence of the agency.

1 2 3 4 5 6 7 8 9 10

Appendix B—Materials on Cultural Competence

General Cultural Competence Materials

Ad Hoc Task Force Recommendations for Ethnic Minorities on Alcohol and Other Drug Abuse. Minority Substance Abuse Prevention Project, Center for Substance Abuse Prevention, U.S. Department of Health and Human Services. (Available from the National Clearinghouse for Alcohol and Drug Information, P.O. Box 2345, Rockville, MD 20852. Phone: (800) 729-6686. Fax: (301) 468-6433.)

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Looking at Gay and Lesbian Life. Blumenfeld, W.J., and Raymond, D. Boston, MA: Beacon Press, 1993. (Available from Beacon Press, 25 Beacon Street, Boston, MA 02108-2892. Phone: (617) 742-2110. Fax (617) 723-3097.)

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"Migrant Students Who Leave School Early: Strategies for Retrieval" (Fact Sheet). ERIC/CRESS, Appalachia Educational Laboratory, Clearinghouse for Rural Education and Small Schools, May 1991. (Available from ERIC/CRESS, Appalachia Educational Laboratory, Clearinghouse on Rural Education and Small Schools, P.O. Box 1348, Charleston, WV 25325. Phone: (304) 347-0400. Fax: (304) 347-0487.)

"Native American youth project launched." *Shooting Back* 1(1), December 1992. (Available from Shooting Back: An Educational and Media Center, 1901 18th Street, N.W., Washington, D.C. 20009. Phone: (202) 232-5169.)

"Quick List: Ten Steps to a Drug-Free Future" (Brochure). By Our Own Hands: A Prevention Campaign for African American Youth, Center for Substance Abuse Prevention, U.S. Department of Health and Human Services, 1992. (Available from the National Clearinghouse for Alcohol and Drug Information, P.O. Box 2345, Rockville, MD 20852. Phone: (800) 729-6686. Fax: (301) 468-6433.)

Race Matters. West, C. Boston, MA: Beacon Press, 1993. (Available from Beacon Press, 25 Beacon Street, Boston, M.A. 02108-2892. Phone: (617) 742-2110. Fax: (617) 723-3097.)

"Recent Trends in Rural Poverty: A Summary for Educators" (Fact Sheet). ERIC/CRESS, Appalachian Educational Laboratory, Clearinghouse on Rural Education and Small Schools, May 1991. (Available from ERIC/CRESS, Appalachia Educational Laboratory, Clearinghouse on Rural Education and Small Schools, P.O. Box 1348, Charleston, WV 25325. Phone: (304) 347-0400. Fax: (304) 347-0487.)

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Report of the Secretary's Task Force on Black and Minority Health. Volume III: Hispanic Health Issues\Inventory of DHHS Programs/Survey of Non-Federal Community. U.S. Department of Health and Human Services, January 1986. (Available from the U.S. Government Printing Office, Superintendent of Documents, Mail Stop-SSOP, Washington, D.C. 20904-9328. Phone: (202) 783-3238.)

Revolution From Within: A Book of Self-Esteem. Steinem, G. Boston, MA: Little, Brown and Company, 1992. (Available from Little, Brown and Company, 1271 Avenue of the Americas, 11th Floor, New York, NY 10020. Phone: (212) 522-8700.)

Serving the needs of gay and lesbian youth in residential treatment centers. Mallon, G.; *Residential Treatment for Children and Youth* 10(2): 47-61, 1992.

A strengths approach to helping Native American families. Ronnau, J., and Shannon, P. *Indian Child Welfare Digest* 15-17, February/March 1990.

Study group report on the impact of television portrayals of gender roles on youth. Remafedi, G. *Journal of Adolescent Health Care* 11(1):59-60, 1990.

Surviving AIDS: Simple Answers to Complex Questions About AIDS and Adolescent Homosexuality. Reynolds, S.; Remafedi, G.; Yoakam, J.; and Cwayna, K. Minneapolis, MN: Youth and AIDS Project, University of Minnesota, 1992. (Available from Dr. Kevin Cwayna, The Youth and AIDS Project, Adolescent Health Program, University of Minnesota Hospital and Clinic, Box 721, Harvard Street at East River Road, Minneapolis, MN 55455. Phone: (612) 627-6820.)

Toward the nonpathological assessment of behavioral and conduct disordered adolescents. Brannon, M.E.; Kunce, J.T.; Brannon, J.M.; and Martray, C. *Journal of Addiction and Offender Counseling* 11(1): 20-30, October 1990.

"Transition summary" National Information Center for Children and Youth With Disabilities. *NICHCY Newsletter* 3(1), March 1993. (Available from NICHCY, P.O. Box 1492, Washington, D.C. 20013. Phone: (800) 999-5599. In D.C. area, call (703) 893-6061.)

"Undocumented Children in the Schools: Successful Strategies and Policies" (Fact Sheet). Hunter, J.; and Howley, C. ERIC/CRESS, The Appalachia Educational Laboratory, Clearinghouse on Rural Education and Small Schools, September 1990. (Available from ERIC/CRESS, Appalachia Educational Laboratory, Clearinghouse on Rural Education and Small Schools, P.O. Box 1348, Charleston, WV 25325. Phone: (304) 347-0400. Fax: (304) 347-0487.)

"What Can I Become? Educational Aspirations of Students in Rural America" (Fact Sheet). Haas, T. ERIC/CRESS, Appalachia Educational Library, Clearinghouse on Rural Education and Small Schools, January 1992. (Available from ERIC/CRESS, Appalachia Educational Laboratory, Clearinghouse on Rural Education and Small Schools, P.O. Box 1348, Charleston, WV 25325. Phone: (304) 347-0400. Fax: (304) 347-0487.)

Women's Ways of Knowing: The Development of Self, Voice, and Mind. Belenky, M.F.; Clinchy, B.M.; Goldberger, N.R.; and Tarule, J.M. New York, NY: Basic Books, Inc., 1986. (Available from Basic Books, 10 East 53rd Street, New York, NY 10022. Phone: (212) 207-7057.)

Working with African-Americans: The Professional's Handbook. Brisban, F.L., and Womble, M. Chicago, IL: HRDI International Press, 1993. (Available from the Wisconsin Clearinghouse, University of Wisconsin, Madison, Dept. 14, P.O. Box 1468, Madison, WI 53701-1468. Phone: (800) 322-1468. Fax: (608) 262-6346.)

Working with Culturally Diverse Communities. The Fact Is: Alcohol and Other Drug Use is a Special Concern for African American Families and Communities. Washington, D.C.: Center for Substance Abuse Prevention, U.S. Department of Health and Human Services, August 1990. (National Clearinghouse for Alcohol and Drug Information, P.O. Box 2345, Rockville, MD 20852. Phone: (800) 729-6686. Fax: (301) 468-6433.)

Working with gay and lesbian adolescents. Remafedi, G., and Blum, R. *Pediatric Annals* 15(11), November 1986.

Young black males: Alternative choices. Wilson, J. *Focus—The Monthly Magazine of the Joint Center for Political and Economic Studies* 20(12):3-4, December 1992. (Available from FOCUS, Joint Center for Political and Economic Studies, 1090 Vermont Avenue, N.W., Suite 1100, Washington, D.C. 20005-4961. Phone: (202) 789-3500.)

Youth coping with sexual orientation issues. Taylor, B., and Remafedi, G. *Journal of School Nursing* 9(2): 26-38, April 1993.

Appendix C—National Resource Organizations

General Cultural Competence

Anti-Defamation League
A World of Difference Institute
823 United Nations Plaza
New York, NY 10017
(212) 490-2525

Child and Adolescent Service System Program (CASSP)
Georgetown University Child Development Center
2233 Wisconsin Avenue, N.W.
Washington, D.C. 20007
(202) 338-1698

Child Welfare League of America
440 First Street, N.W.
Suite 310
Washington, D.C. 20001-2085
(202) 638-2952

Council on Interracial Books for Children
P.O. Box 1263
Ansonia Station
New York, NY 10023
(212) 757-5339

Cross Cultural Communications
239 Wynsum Avenue
Merrick, NY 11566
(516) 868-5635

Intercultural News Network
16331 Underhill Lane
Huntington Beach, CA 92647
(714) 840-3688

Joint Center for Political and Economic Development
1090 Vermont Avenue, N.W.
Suite 1100
Washington, D.C. 20005-4961
(202) 789-3500

National Clearinghouse for Alcohol and Drug Information (NCADI)
Center for Substance Abuse Prevention (CSAP)
(formerly Office of Substance Abuse Prevention, OSAP)
P.O. Box 2345
Rockville, MD 20852-2345
(301) 468-2600
(800) 729-6686

National Clearinghouse for Bilingual Education
George Washington University
1118 22nd Street, N.W.
Washington, D.C. 20037
(202) 467-0867
(800) 321-NCBE

National Coalition Building Institute
1835 K Street, N.W.
Suite 715
Washington, D.C. 20006
(202) 785-9400

National Institute Against Prejudice and Violence
University of Maryland
712 West Lombard Street
Baltimore, MD 21201
(410) 706-5170

National Multicultural Institute
3000 Connecticut Avenue, N.W.
Suite 438
Washington, D.C. 20008-2549
(202) 483-0700

National Resource Center on Child Sexual Abuse
107 Lincoln Street
Huntsville, AL 35801
(205) 534-6868
(800) 543-7006

Office of Ethnic & Multicultural Concerns
Council for Exceptional Children
1920 Association Drive
Reston, VA 22091-1589
(703) 620-3660

Office of Minority Health Resource Center (OMH-RE)
P.O. Box 37337
Washington, D.C. 20013-7337
(301) 587-1938

People of Color Leadership Institute
714 G Street, S.E.
Washington, D.C. 20003
(202) 544-3144

Portland Research and Training Center on Family Support and Children's Mental Health
Regional Research Institute for Human Services
Portland State University
Graduate School of Social Work
P.O. Box 751
Portland, OR 97207
(503) 725-4040

Southwest Communication Resources, Inc./Child and Family Services
P.O. Box 788
Bernalillio, NM 87004
(505) 867-3396

Diversity Group-Specific Organizations

African-American:

America's Black Forum
2016 O Street, N.W.
Washington, D.C. 20036
(202) 833-3915

Association of Black Psychologists
P.O. Box 55999
Washington, D.C. 20040-5999
(202) 722-0808

The Association for the Study of Afro-American Life & History, Inc.
1401 14th Street, N.W.
Washington, DC 20005
(202) 667-2822

Avery Research Center for Afro-American History and Culture
125 Bull Street
Charleston, SC 29407
(803) 727-2009

Joint Center for Political and Economic Studies
1090 Vermont Avenue, N.W.
Suite 1100
Washington, D.C. 20005
(202) 789-3500

National Alliance of Black School Educators
2816 Georgia Avenue, N.W.
Washington, D.C. 20001
(202) 483-1549

National Association for the Advancement of Colored People (NAACP)
National Office
4805 Mount Hope Drive
Baltimore, MD 21215
(410) 358-8900

National Black Child Development Institute
1023 15th Street, N.W.
Suite 600
Washington, D.C. 20005
(202) 387-1281

National Coalition of 100 Black Women
38 West 32nd Street
Suite 1610
New York, NY 10007
(212) 947-2196

National Minority AIDS Council
300 I Street, N.E.
Suite 400
Washington, D.C. 20002
(202) 544-1076

National Urban League
500 East 62nd Street
New York, NY 10021
(212) 310-9000

Southern Christian Leadership Conference
334 Auburn Avenue, N.E.
Atlanta, GA 30303
(404) 522-1420

Arab-American:

American-Arab Anti-Discrimination Committee
4201 Connecticut Avenue, N.W.
Washington, D.C. 20008
(202) 244-2990

Asian or Pacific Islander:

Asian American Benevolent Corps
2423 Pennsylvania Avenue, N.W.
Washington, D.C. 20037
(202) 331-0129

Asian Society
725 Park Avenue
New York, NY 10021
(212) 288-6400

Chinese American Cultural Association
8122 Mayfield Road
Chesterland, OH 44026
(216) 729-9937

Chinese Cultural Center
750 Kearny Street
San Francisco, CA 94108
(415) 986-1822

Chinese Cultural Institute
272 Tremont Street
Boston, MA 02116
(617) 542-4599

Chinese Women's Benevolent Association
62 Mott Street
New York, NY 10013
(212) 267-4764

Japanese-American Citizens League
1001 Connecticut Avenue, N.W.
Suite 704
Washington, D.C. 20036
(202) 223-1240

Japanese Cultural Institute
16215 Grammercy Place
Gardena Valley, CA 90247
(310) 324-6611

Japan Society
333 East 47th Street
New York, NY 10017
(212) 832-1155

National Organization of Chinese Americans
1001 Connecticut Avenue, N.W.
Suite 707
Washington, D.C. 20036
(202) 223-5500

T.H.E. Clinic/Asian Health Project
3860 W. Martin Luther King Blvd.
Los Angeles, CA 90008
(213) 295-6574

Gay, Lesbian, Bisexual:

American Friends Service Committee
Sexual Minority Youth Bridges Project
1501 Cherry Street
Philadelphia, PA 19102
(215) 241-7133

American Psychological Association
Public Interest Directorate/Lesbian and Gay Concerns
750 First Street, N.E.
Washington, D.C. 20002-4242
(202) 336-6041

Hetrick-Martin Institute
2 Astor Place
New York, NY 10003
(212) 674-2400

National Advocacy Coalition on Youth and Sexual Orientation
c/o Hetrick-Martin Institute
2 Astor Place
New York, NY 10003
(212) 674-2400

National Education Association
Equal Access Program
Division of Human and Civil Rights
1201 16th Street, N.W.
Washington, D.C. 20036
(202) 822-7700

Parents and Friends of Lesbians and Gays
1012 14th Street, N.W.
Suite 700
Washington, D.C. 20005
(202) 638-4200

Sex Information & Education Council of the United States
130 West 42nd Street
Suite 2500
New York, NY 10036-7901
(212) 819-9770

Gender:

American Association of University Women
1111 16th Street, N.W.
Washington, D.C. 20036-4873
(202) 728-7616

Boys and Girls Clubs of America
771 First Avenue
New York, NY 10017
(212) 351-5900

Boy Scouts of America
P.O. Box 152079
Irving, TX 75015-2079
(214) 580-2224

Fund for the Feminist Majority
1600 Wilson Blvd.
Arlington, VA 22209
(703) 252-2214

Girls Inc.
30 East 33rd Street
New York, NY 10016
(212) 689-3700

Girl Scouts of the USA
420 5th Avenue
New York, NY 10018-2702
(212) 852-8000

National Center on Women and Family Law
799 Broadway
New York, NY 10003
(212) 674-8200

National Organization for Women
1000 16th Street, N.W.
Washington, D.C. 20036
(202) 331-0066

National Women's Health Resource Center
2446 M Street, N.W.
Washington, D.C. 20037
(202) 293-6045

National Women's Political Caucus
1275 K Street, N.W.
Suite 750
Washington, D.C. 20005
(202) 898-1100

Hispanic/Chicano/Latino:

ASPIRA
470 7th Avenue
3rd Floor
New York, NY 10018
(212) 564-6880

Brazilian Cultural Foundation
153 East 53rd Street
New York, NY 10022
(212) 661-9860

Center for Cuban Studies
4124 West 23rd Street
New York, NY 10010
(202) 242-0059

Centro de Estudios Puertorriquenos
(Center for Puerto Rican Studies)
Hunter College
695 Park Avenue
New York, NY 10021
(212) 772-5689

Chicano Resource Center
Los Angeles County Public Library
4801 East 3rd Street
Los Angeles, CA 90022
(213) 263-5087

Cuban American National Council, Inc.
300 Southwest 12th Avenue
3rd Floor
Miami, FL 33130-2038
(305) 642-3484

Hispanic Society of America
613 West 155th Street
New York, NY 10032
(212) 926-2234

Hispanic Youth Leadership Institute
Institute of Human Resource Development
205 West 700 South
Suite 301
Salt Lake City, UT 84101
(801) 521-4473

League of United Latin American Citizens
1600 East Desert Inn Road
Suite 207
Las Vegas, NV 89109
(702) 792-8161

National Coalition of Hispanic Mental Health and Human Services Organizations (COSSMHO)
1501 16th Street, N.W.
Suite 402
Washington, D.C. 20036
(202) 387-5000

National Council of La Raza
810 First Street, N.E.
Suite 300
Washington, D.C. 20002
(202) 289-1380

National Puerto Rican Forum
1350 Connecticut Avenue, N.W.
Suite 204
Washingon, D.C. 20036-1701
(202) 872-8790

The Tomas Rivera Center
Institute for Policy Studies
710 College Avenue
Claremont, CA 91711
(909) 625-6607

Immigrant/Refugee:

National Coalition for Refugee Resettlement Program
1730 M Street, N.W.
Suite 911
Washington, D.C. 20036
(202) 429-3902

National Immigration and Refugee Citizenship Forum
220 I Street, N.E.
Suite 220
Washington, D.C. 20002
(202) 544-0004

Refugee Policy Group
1424 16th Street, N.W.
Washington, D.C. 20036
(202) 387-3015

Refugee Voices
3041 4th Street, N.E.
Washington, D.C. 20017-1102
(202) 832-0020

Intergenerational:

Big Brothers\Big Sisters of America
230 North 13th Street
Philadelphia, PA 19107
(215) 567-7000

Generations United
c/o The Child Welfare League of America
440 First Street, N.W.
Suite 310
Washington, D.C. 20001-2085
(202) 638-2952

Temple University Center for Intergenerational Learning
University Services Building (083-40)
1601 N. Broad Street
Room 206
Philadelphia, PA 19122
(215) 787-6970

Native American:

Advancement of the American Indian
P.O. Box 1441
Palmdale, CA 93550
(805) 947-3384

American Indian Institute
Research Information Service
University of Oklahoma
555 Constitution Avenue
Room 237
Norman, OK 73037
(405) 325-4127

American Indian Movement
2300 Ceder Avenue, South
Minneapolis, MN 55404
(612) 724-3129

Association for American Indian Affairs
245 5th Avenue
Suite 1801
New York, NY 10016
(212) 689-8720

Confederation of American Indians
P.O. Box 5474
New York, NY 10163
(212) 972-1020

Labriola National American Indian Data Center
National Indian Education Clearinghouse
Hayden Library
Arizona State University
Tempe, AZ 85287
(602) 965-6490

National American Indian Housing Council
900 2nd Street, N.E.
Room 220
Washington, D.C. 20002-3557
(202) 789-1754

National Congress of American Indians
900 Pennsylvania Avenue, S.E.
Washington, D.C. 20003
(202) 546-9404

National Native American AIDS Prevention Center
3515 Grand Avenue
Suite 100
Oakland, CA 94610
(510) 444-2051
(800) 283-AIDS

National Native American Heritage Foundation
6051 Arlington Blvd.
Falls Church, VA 22044
(202) 463-4267

Native American Rehabilitation Research & Training Center
University of Arizona
1642 E. Helen Street
Tucson, AZ 85719
(602) 621-5057

United National Indian Tribal Youth
P.O. Box 25042
Oklahoma City, OK 73125
(405) 424-3010

Personality Types:

The following organizations can provide information on personality type assessment available for use in a staff development context:

Association for Psychological Type
Center for Applications of Psychological Type
Myers-Briggs Type Indicator
2720 Northwest 6th Street
Suite A
Gainesville, FL 32601
(904) 375-0160

Consulting Psychologists Press
FIRO-B and Myers-Briggs Type Indicator
3803 East Bayshore
Palo Alto, CA 94303
(415) 969-8901

Eckerd College
Management Development Institute
KAI
4200 54th Avenue, South
St. Petersburg, FL 33711
(800) 753-0444
(813) 864-8213

Physical Capacity:

Beach Center on Families and Disability
The University of Kansas
Institute for Life Span Studies
3111 Haworth Hall
Lawrence, KS 66045
(913) 864-7600

Council for Learning Disabilities
P.O. Box 40303
Overland Park, KS 66204
(913) 492-8755

Council of Jewish Federations
1640 Rhode Island Avenue, N.W.
Room 500
Washington, D.C. 20036
(202) 785-5900

ERIC/Handicapped and Gifted Children
Council for Exceptional Children
1920 Association Drive
Reston, VA 22091-1589
(703) 264-9474

Federation for Children with Special Needs
95 Berkeley Street
Suite 104
Boston, MA 02116
(617) 482-2915

International Center for the Disabled
340 East 24th Street
New York, NY 10010-4097
(212) 679-0100

National Association of Developmental Disabilities Councils
1234 Massachusetts Avenue, N.W.
Washington, D.C. 20005
(202) 347-1234

National Center for Youth with Disabilities
University of Minnesota
420 Delaware Street, S.E.
Box 721
Minneapolis, MN 55455
(612) 626-2825

National Information Center for Children and Youth with Disabilities
P.O. Box 1492
Washington, D.C. 20013-1492
(202) 416-0300

National Organization on Disability
910 16th Street, N.W.
Washington, D.C. 20006
(202) 293-5960

Temple University Institute on Disabilities/UAP
4th Floor Ritter
13th Street and Cecil B. Moore Ave.
Philadelphia, PA 19122
(215) 204-1356

Religious Affiliation:

American Muslim Council
1212 New York Avenue, N.W.
Suite 400
Washington, D.C. 20005
(202) 789-2262

B'nai B'rith
1640 Rhode Island Avenue
Washington, D.C. 20036
(202) 857-6600

The National Conference of Christians and Jews, Inc.
71 5th Avenue
Suite 1100
New York, NY 10003
(212) 206-0006

National Jewish Congress
16 East 85th Street
New York, NY 10028
(212) 879-4577

Religious Research Association
Catholic University
620 Michigan Avenue, N.E.
Washington, D.C. 20064
(202) 319-5447

Society for the Study of Religion
1365 Stone Hall
Purdue University
West Lafeyette, IN 47904
(317) 494-6286

Socio-Economic:

The following organizations advocate at the national level on behalf of economically disadvantaged people, or conduct research on poverty, its effects, and appropriate interventions:

Center for Research on Effective Schooling for Disadvantaged Students
The Johns Hopkins University
School of Arts and Sciences
3505 North Charles Street
Baltimore, MD 21218
(410) 516-0370

The Children's Defense Fund
22 E Street, N.W.
Washington, D.C. 20001
(202) 628-8787

Center on Budget and Policy Priorities
777 North Capitol Street, N.E.
Room 705
Washington, D.C. 20002
(202) 408-1080

National Center for Children in Poverty
Columbia University
154 Haven Avenue
New York, NY 10032
(212) 387-8793

National Law Center on Homelessness and Poverty
918 F Street, N.W.
Room 412
Washington, D.C. 20004
(202) 638-2535

The Urban Institute
2100 M Street, N.W.
Washington, D.C. 20037
(202) 833-7200

Appendix D—Matrix of Community Diversity

This matrix is provided to assist agencies in assessing the diversity of the broader community in which they operate, for comparison with the diversity of the young people they serve, as well as their staff and board. It outlines the demographic and socioeconomic data that are readily available, at city and county levels, from the U.S. Bureau of the Census, U.S. Department of Commerce.

Total City Population:_____

Total County Population:_____

	Range	Total City	Percent of Total	Total County	Percent of Total
Age Distribution	12-yr olds				
	13-yr olds				
	14-yr olds				
	15-yr olds				
	16-yr olds				
	17-yr olds				
	18-yr olds				
	19-yr olds				
	20-yr olds				
	21-yr olds				
	Total Youth				
Sex	Female				
	Male				
Hispanic Origin	Mexican				
	Puerto Rican				
	Cuban				
	Other				
Immigrant Status	Citizen				
	Citizen by Naturalization				
	Not a Citizen				

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	Range	Total City	Percent of Total	Total County	Percent of Total
Race	Aleut				
	American Indian				
	Asian or Pacific Islander (API)				
	Asian Indian				
	Chinese				
	Filipino				
	Guamanian				
	Hawaiian				
	Japanese				
	Korean				
	Samoan				
	Vietnamese				
	Other API				
	Black or Negro				
	Eskimo				
	White				
	Other Race				
Income Dist.	$ 0 - 5,000				
	$ 5,000 - 10,000				
	$ 10,000 - 15,000				
	$ 15,000 - 25,000				
	$ 25,000 - 35,000				
	$ 35,000 - 50,000				
	$ 50,000 - 75,000				
	$ 75,000 - 100,000				
	$100,000 - 150,000				
	$ 150,000 +				

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Appendix E—Matrix of Youth Diversity

For the latest year for which agency statistics are available, fill in the appropriate number of youth served according to each of the following cultural factors.

Please note that the Matrix of Youth Diversity is not a mandatory reporting form, or exercise, for grantees of the Runaway and Homeless Youth Program. It is presented here solely to assist local agencies in assessing the range of diversity among the youth. The majority of the factors in the Matrix are taken from the official 1990 U.S. Census Form (OMB No. 0607-0628).

Matrix of Youth Diversity (Part I)

Youth	Gender		Hispanic Origin				Immigrant Status			Race										
	F	M	Cuban	Mexican	Puerto Rican	Other	Citizen	Citizen by Natural-ization	Not a Citizen	Aleut	American Indian	Asian or Pacific Islander					Black	Eskimo	White	Other Race
												Chinese	Japa-nese	Korean	Viet-namese	Other				
12-year olds																				
13-year olds																				
14-year olds																				
15-year olds																				
16-year olds																				
17-year olds																				
18-year olds																				
19-year olds																				
20-year olds																				
21-year olds																				
Subtotal																				
Total Youth Served																				

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For the latest year for which agency statistics are available, fill in the appropriate number of youth served according to each of the following cultural factors.

Please note that the Matrix of Youth Diversity is not a mandatory reporting form, or exercise, for grantees of the Runaway and Homeless Youth Program. It is presented here solely to assist local agencies in assessing the range of diversity among the youth. The majority of the factors in the Matrix are taken from the official 1990 U.S. Census Form (OMB No. 0607-0628).

Matrix of Youth Diversity (Part II)

Youth	Physical Capacity			Regional			Religious affiliation							Sexual Orientation		
	Dev. Delay	Phys. Disability	Other	Rural	Suburban	Urban	Buddist	Christian	Hindu	Islamic	Jewish	Roman Catholic	Other	Bisexual	Heterosexual	Homosexual
12-year olds																
13-year olds																
14-year olds																
15-year olds																
16-year olds																
17-year olds																
18-year olds																
19-year olds																
20-year olds																
21-year olds																
Subtotal																
Total Youth Served																

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Appendix F—Matrix of Staff Diversity

For the latest year for which agency statistics are available, fill in the appropriate number of staff served according to each of the following cultural factors.

Please note that the Matrix of Staff Diversity is not a mandatory reporting form, or exercise, for grantees of the Runaway and Homeless Youth Program. It is presented here solely to assist local agencies in assessing the range of diversity among staff. The majority of the factors in the Matrix are taken from the official 1990 U.S. Census Form (OMB No. 0607-0628).

Matrix of Staff Diversity (Part I)

Staff Member	Gender		Hispanic Origin				Immigrant Status			Race										
	F	M	Cuban	Mexican	Puerto Rican	Other	Citizen	Citizen by Natural-ization	Not a Citizen	Aleut	American Indian	Asian or Pacific Islander					Black	Eskimo	White	Other Race
												Chinese	Japa-nese	Korean	Viet-namese	Other				
A																				
B																				
C																				
D																				
E																				
F																				
G																				
H																				
I																				
J																				
Subtotal																				
Total Staff																				

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For the latest year for which agency statistics are available, fill in the appropriate number of staff according to each of the following cultural factors.

Please note that the Matrix of Staff Diversity is not a mandatory reporting form, or exercise, for grantees of the Runaway and Homeless Youth Program. It is presented here solely to assist local agencies in assessing the range of diversity among staff. The majority of the factors in the Matrix are taken from the official 1990 U.S. Census Form (OMB No. 0607-0628).)

Matrix of Staff Diversity (Part II)

Staff Member	Physical Capacity			Regional			Religious Affiliation							Sexual Orientation		
	Dev. Delay	Phys. Disability	Other	Rural	Suburban	Urban	Buddist	Christian	Hindu	Islamic	Jewish	Roman Catholic	Other	Bisexual	Heterosexual	Homosexual
A																
B																
C																
D																
E																
F																
G																
H																
I																
J																
Subtotal																
Total Staff																

Appendix F—Matrix of Staff Diversity

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Appendix G—Matrix of Board Diversity

For the latest year for which agency statistics are available, fill in the appropriate number of Board members according to each of the following cultural factors.

Please note that the Matrix of Board Diversity is not a mandatory reporting form, or exercise, for grantees of the Runaway and Homeless Youth Program. It is presented here solely to assist local agencies in assessing the range of diversity among the Board. The majority of the factors in the Matrix are taken from the official 1990 U.S. Census Form (OMB No. 0607-0628).)

Matrix of Board Diversity (Part I)

Board Member	Gender		Hispanic Origin				Immigrant Status			Race										
	F	M	Cuban	Mexican	Puerto Rican	Other	Citizen	Citizen by Naturalization	Not a Citizen	Aleut	American Indian	Asian or Pacific Islander					Black	Eskimo	White	Other Race
												Chinese	Japanese	Korean	Vietnamese	Other				
A																				
B																				
C																				
D																				
E																				
F																				
G																				
H																				
I																				
J																				
Subtotal																				
Total Board Members																			196	

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For the latest year for which agency statistics are available, fill in the appropriate number of Board members according to each of the following cultural factors.

Please note that the Matrix of Board Diversity is not a mandatory reporting form, or exercise, for grantees of the Runaway and Homeless Youth Program. It is presented here solely to assist local agencies in assessing the range of diversity among staff. The majority of the factors in the Matrix are taken from the official 1990 U.S. Census Form (OMB No. 0607-0628).)

Matrix of Board Diversity (Part II)

Board Member	Physical Capacity			Regional			Religious Affiliation							Sexual Orientation		
	Dev. Delay	Phys. Disability	Other	Rural	Suburban	Urban	Buddist	Christian	Hindu	Islamic	Jewish	Roman Catholic	Other	Bisexual	Heterosexual	Homosexual
A																
B																
C																
D																
E																
F																
G																
H																
I																
J																
Subtotal																
Total Board Members																

Appendix H—Matrix of Volunteer Diversity

For the latest year for which agency statistics are available, fill in the appropriate number of volunteers according to each of the following cultural factors.

Please note that the Matrix of Volunteer Diversity is not a mandatory reporting form, or exercise, for grantees of the Runaway and Homeless Youth Program. It is presented here solely to assist local agencies in assessing the range of diversity among the volunteers. The majority of the factors in the Matrix are taken from the official 1990 U.S. Census Form (OMB No. 0607-0628).)

Matrix of Volunteer Diversity (Part I)

Volunteer	Gender		Hispanic Origin				Immigrant Status			Race										
	F	M	Cuban	Mexican	Puerto Rican	Other	Citizen	Citizen by Naturalization	Not a Citizen	Aleut	American Indian	Asian or Pacific Islander					Black	Eskimo	White	Other Race
												Chinese	Japanese	Korean	Vietnamese	Other				
A																				
B																				
C																				
D																				
E																				
F																				
G																				
H																				
I																				
J																				
Subtotal																				
Total Volunteers																				

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For the latest year for which agency statistics are available, fill in the appropriate number of Volunteers according to each of the following cultural factors.

(Please note that the Matrix of Volunteer Diversity is not a mandatory reporting form, or exercise, for grantees of the Runaway and Homeless Youth Program. It is presented here solely to assist local agencies in assessing the range of diversity among the volunteers. As much as possible, the labels in the Matrix are taken from the official 1990 U.S. Census Form (OMB No. 0607-0628).)

Matrix of Volunteer Diversity (Part II)

Volunteer	Physical Capacity			Regional			Religious Affiliation							Sexual Orientation		
	Dev. Delay	Phys. Disability	Other	Rural	Suburban	Urban	Buddist	Christian	Hindu	Islamic	Jewish	Roman Catholic	Other	Bisexual	Heterosexual	Homosexual
A																
B																
C																
D																
E																
F																
G																
H																
I																
J																
Subtotal																
Total Volunteers																

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Appendix I—Evaluation Form

The Family and Youth Services Bureau (FYSB) compiled the questionnaires in this report to assist runaway and homeless youth programs in assessing the current cultural competence of their services. The questionnaires have not been field tested.

FYSB would appreciate your comments, therefore, regarding your use of these materials. Please circle the responses below that best describe your experience, and mail or fax the questionnaire to the National Clearinghouse on Runaway and Homeless Youth, P.O. Box 13505, Silver Spring, Maryland, 20911-3505. Fax: (301) 587–4352.

1) **Did you use the *Organizational Leaders: Taking a First Look* questionnaire?**

Yes _____ No _____

If so, what did you learn from the process?

What did you change about the organization as a result of using the questionnaire?

Please list questions that you added to the questionnaire.

How can FYSB improve the questionnaire?

2) **Did you use the *Staff Survey on Cultural Competence*?**

Yes _____ No _____

If so, what did you learn from the process?

What did you change about the organization as a result of using the questionnaire?

Please list questions that you added to the questionnaire.

How can FYSB improve the questionnaire?

3) **Did you use the *Youth Survey on Cultural Competence*?**

Yes _____ No _____

If so, what did you learn from the process?

What did you change about the organization as a result of using the questionnaire?

Please list questions that you added to the questionnaire.

How can FYSB improve the questionnaire?

4) **Did you use the *Community Survey on Cultural Competence*?**

Yes _____ No _____

If so, what did you learn from the process?

What did you change about the organization as a result of using the questionnaire?

Please list questions that you added to the questionnaire.

How can FYSB improve the questionnaire?

What did you change about the organization as a result?

5) **Please offer additional comments on your experience with the overall assessment process.**

Glossary

The Family and Youth Services Bureau (FYSB) has defined the following key terms to help set the stage for moving from a recognition that each culture carries its own distinct symbols, traditions, and even behaviors, to an ability and desire to create communities that build on the strengths of cultural diversity:

- **Cultural Diversity**: Differences in race, ethnicity, nationality, religion, gender, sexual identity, socioeconomic status, physical ability, language, beliefs, values, behavior patterns, or customs among various groups within a community, organization, or nation.

- **Cultural Awareness**: Recognition of the nuances of one's own and other cultures.

- **Culturally Appropriate**: Exhibiting sensitivity to cultural differences and similarities, and demonstrating effectiveness in translating that sensitivity to action through organizational mission statements, communication strategies, and services to diverse cultures.

- **Cultural Competence**: The ability of individuals to use academic, experiential, and interpersonal skills to increase their understanding and appreciation of cultural differences and similarities within, among, and between groups. Encompasses individuals' desire, willingness, and ability to improve systems by drawing on diverse values, traditions, and customs, and working closely with knowledgeable persons from the community to develop interventions and services that affirm and reflect the value of different cultures.

The following related terms are defined by *Webster's New World Dictionary of American English, Third Edition* (1991), as follows:

- **Acculturation:** the process of conditioning a child to the patterns or customs of a culture; the process of becoming adapted to a new or different culture with more or less advanced patterns; the mutual influence of different cultures in close contact.

- **Assimilation:** the cultural absorption of a minority group into the main cultural body.

- **Bias:** implies a mental leaning in favor of or against someone or something.

- **Bigotry:** the behavior, attitude, or beliefs of a person who holds blindly and intolerantly to a particular creed, opinion, etc.; intolerance; prejudice.

- **Discrimination:** the act of discriminating or distinguishing differences; the ability to make or perceive distinctions, perception, discernment; a showing of partiality or prejudice in treatment; specific action or policies directed against the welfare of minority groups.

- **Diversity:** a quality, state, fact, or instance of being different or dissimilar; difference; variety.

- **Ethnocentrism:** the emotional attitude that one's own ethnic group, nation, or culture is superior; an excessive or inappropriate concern for racial matters.

- **Homophobia:** irrational hatred or fear of homosexuals or homosexuality.

- **Power:** the ability to control others; authority, sway, influence; a person or thing having great influence, force, or authority.

- **Prejudice:** implies a preconceived and unreasonable judgement or opinion, usually an unfavorable one marked by suspicion, fear, or hatred.

- **Racism:** a doctrine or teaching, without scientific support, that claims to find racial differences in character, intelligence, etc.; that asserts the superiority of one race over another or others, and that seeks to maintain the supposed purity of a race or the races; any program or practice of racial discrimination, segregation, etc. based on such beliefs.

- **Segregation:** the policy or practice of compelling racial groups to live apart from each other, go to separate schools, use separate social facilities, etc.

- **Sexism:** discrimination against people on the basis of sex; specifically discrimination against, and prejudicial stereotyping of, women.

- **Supremacist:** a person who believes in or promotes the supremacy of a particular group, race, etc.

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National Clearinghouse
on Families & Youth
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